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ABSTRACT

The primary purpose of the study was to investigate the problem of student dropout among Indians and Metis at Frontier Collegiate Institute, a residential high school, in Cranberry Portage, Manitoba, Canada. The study utilized student questionnaires regardingschool experiences, residential life, and student assessment of the situation. Teacher questionnaires dealt with assessment of the district's educational situation, teacher-student relationship, and solutions to the dropout problem. Of the 293 resident students at Frontier Collegiate in April of 1967, 251 returned questionnaires. From the 103 teachers contacted, 38 questionnaires were returned. Studies of 4 of the communities from which the students came revealed the same common factors affecting student dropout at the institution. There was a striking resemblance between the problems facing the Canadian Indians and those facing Indians in the United States. The problems are brought about by cultural and value differences arising from comparison to a dominant middle-class white culture. Because of this, the study included a tour of various institutions in Canada and the United States. The main purpose of the tour was to interview persons actively associated with either Indian educational programs or other programs designed to meet the needs of children from an alien culture, whether that be founded on economics, nationality, race, or geographical location. (EJ)

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# THE DROPOUT PROBLEM AMONG INDIAN AND METIS STUDENTS

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## TABLE OF CONTENTS

CHAPTER I INTRODUCTION .............. 1

CHAPTER II PURPOSE AND DESIGN OF THE STUDY .................. 3

CHAPTER III FOUR COMMUNITIES WITHIN FRONTIER SCHOOL DIVISION 5

CHAPTER IV REVIEW OF THE LITERATURE ON THE DROPOUT PROBLEM .... 7

CHAPTER V DATA FROM STUDENT QUESTIONNAIRES ........... 12

CHAPTER VI DATA FROM TEACHER QUESTIONNAIRES ........... 17

CHAPTER VII FOUR EDUCATIONAL INSTITUTIONS .............. 23

CHAPTER VIII RECOMMENDATIONS ........ 27

CHAPTER IX CONCLUSION ............... 31

ADDENDUM A OUTLINE SUMMARY OF STUDY TOUR ............. 32

ADDENDUM B STUDENT QUESTIONNAIRE 36

ADDENDUM C TEACHER QUESTIONNAIRE 41

ADDENDUM D BIBLIOGRAPHY 46

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I would like to thank all those students, teachers, administrators and other persons interviewed during this study, not only for their kind and courteous co-operation but also for their generous giving of their time, their ideas and the fruit of their experience to make this study possible. In particular I wish to thank those whose names appear in Addendum A.

I sincerely appreciate the fellowship awarded by Dome Petroleum Limited which made possible a most rewarding educational experience for me and, I hope, a profitable investment for the Frontier School Division No. 48.

Mrs. A. C. Goucher

May 1968.

## CHAPTER I

# INTRODUCTION

The idea of making a serious study of the dropout problem at the local level is not new. It became apparent even as early as 1950 that local school division studies of dropouts should be made to supplement the findings of provincial or national studies. The argument in favour of this contention was that improvement in holding power must take place at the local level; hence it is the local school that must judge to what extent it is serving the youth of its community through its organization as an educational institution.* Zentner's paper** in 1963 confirmed the observations of educators, that a strong minority among the young people of Indian descent have no identification with Indian culture in its traditional forms. They desire full and equal citizenship as Canadians and a share in that world outside their reservations or remote communities with which television, radio and other mass media have brought them into contact. It remains only, as Zentner puts it, "for public policy and educational policy in particular . . . to be brought in line with these developments and to overcome the non-Indian cultural lag which appears to characterize the situation at the present time."** Frontier Collegiate in Cranberry Portage exists for this purpose: to bridge the cultural gap.

Another aspect of the dropout situation must be mentioned in this chapter. Various phrases, such as the "outlaw pack", (Secretary of Labor, U.S.A., W. Willard Wirtz), the "New Lost Generation", (M. Harrington, author), and "Social dynamite", (James B. Conant) have all been aptly used to describe today's dropout. Of the three phrases the last applies most adequately to the student dropout from Frontier Collegiate. His voice will increase the volume of the "red power" rumblings heard throughout Canada. His feelings have been expressed in intermittent outbreaks even on Frontier Collegiate campus. It was reported in an interview with a member of the staff that a grade nine female student confronted an administrative official whose reply to certain student demands had roused her anger with this retort: "It's a d—— good thing that there are some g—d—— Indians around or else a s.o.b. like you wouldn't have a job." This was an indication that beneath the surface conformity and even the tranquility of classroom activities, there smouldered resentment to which a little education had given form and fluency. This is only to be expected. The student who spoke those words dropped out of school a month later. J. Edgar Hoover, in a report on the outbreak of violence in nine northern communities pointed his finger at the dropout rather than the racist or the communist as Public Enemy No. 1. The 1967 riots in the United States might well have been sparked by American counterparts of Frontier Collegiate dropouts.

This study of student dropout at Frontier Collegiate was considered by the administration to be of primary importance at the present point in the development of the school. When Dome Petroleum Limited of Calgary awarded a fellowship to the writer to carry out a research project, the selection of the topic was made by the principal of the Collegiate, Mr. J. W. Milner in consultation with Mr. K. Jasper, the official trustee of the Frontier School Division and Mr. A. Bergen, administrative assistant to the official trustee. The aim of this study is to discover in the expression of student attitudes and of teacher opinion what factors contribute to increase the number of dropouts. It also aims to find out what has been done in similar situations to combat the dropout problem, by a review of the literature and by a study tour to selected centres in Canada and the United States.

The market is flooded with publications that have had a bearing on this study of the Frontier Collegiate dropout. Because he is Indian he has some "common cause" with Indians in other parts of Canada and the United States. There are some personality traits interwoven into his self-image that bear striking resemblance to those of his American counterpart. Therefore American educational programs aimed at developing an adequate self-concept in the American Indian are of interest to this study. Because he is for the most part a member of what we call the sub-culture (by way of comparison with the dominant middle class culture) in terms of economic status, then he is burdened by the same problems of the "educationally disadvantaged" who have gained such public notice in the United States. Hence programs designed to solve the student dropout problem among the American "disadvantaged" also offer pertinent data for this study.

Mulvihill, who knew and understood the Canadian Indian as well as any white man can, put the problem in clear concise terms: tribalism in the traditional sense no longer exists. The small "islands of Indian culture" have been eroded by modern transportation and communications, and the

*Ruth C. Plenty, Reading Ability and High School Dropout, New York, McGraw-Hill Co., 1960, p.3.

**H. Zentner, "Attitudes Toward Graduation among Indian and Non-Indian students", Alberta Journal of Educational Research, 8 (4), 1961, pp 221-219.

white standard of living has won over the young Indian. By education, community development, etc., the Indians must be assisted to face up to "the normal struggle for survival where no favors are asked and none granted".*** This is the work Frontier Collegiate is set up to accomplish. A high dropout rate indicates that many of those who should benefit from its activties are rejecting the opportunities offered there. The question "why?" is important but only if it leads to an answer to the question, "What can be done about it?" Both of these questions will be considered in this study with the major emphasis being placed on the second one.

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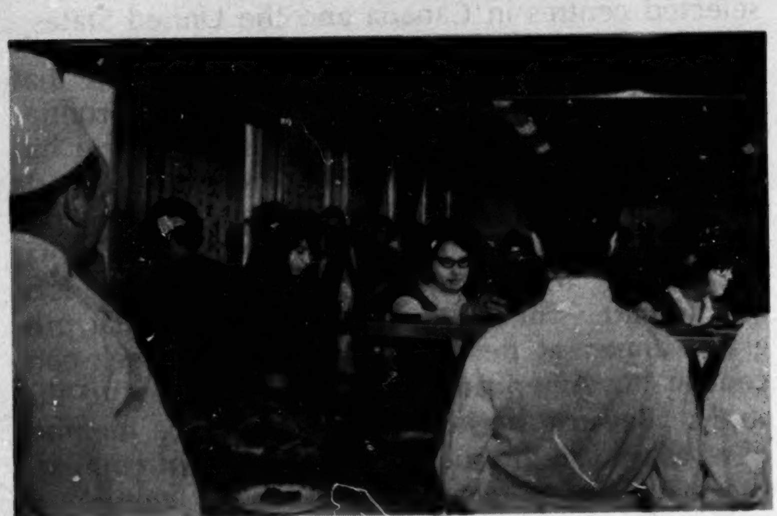
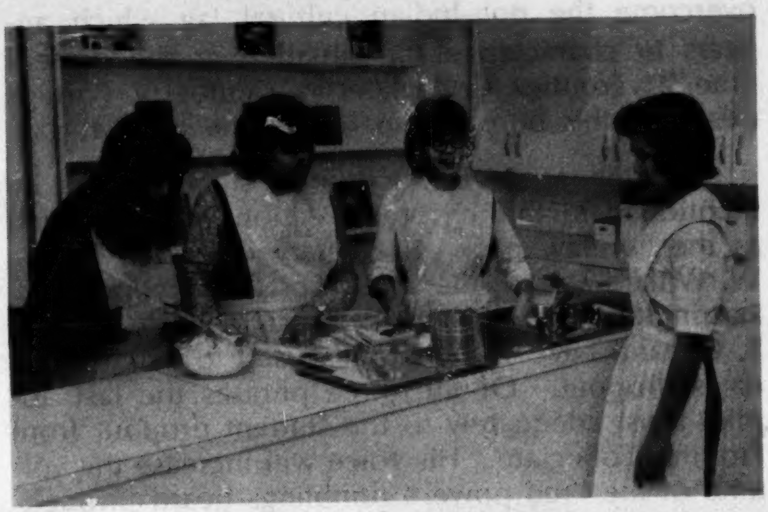
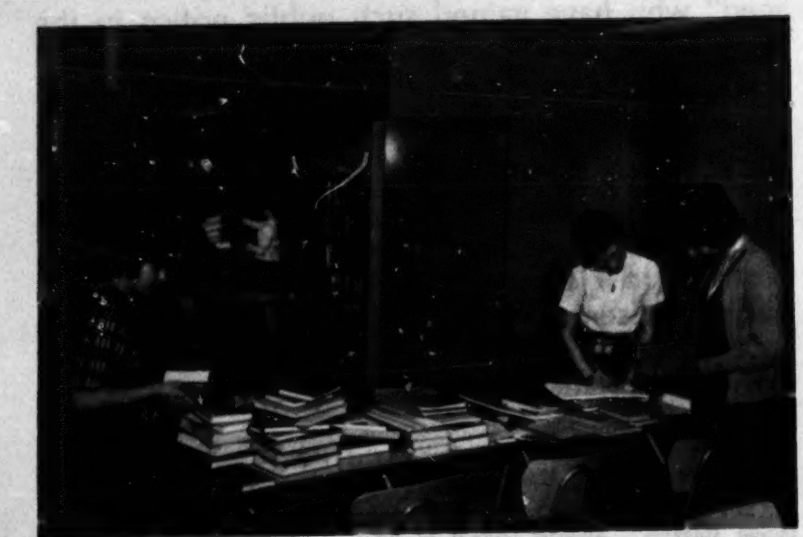
***James P. Mulvihill, The Dilemma, Ottawa, Oblate News, 1960, p.44.

ROOM IN GIRLS' RESIDENCE

AUTOMOTIVE (Industrial Arts)


CAFETERIA


HOME ECONOMICS (Foods)


LIBRARY

HOME ECONOMICS (Sewing)

## CHAPTER II

# THE PURPOSE AND DESIGN

The primary purpose of this study is to examine the problem of the dropout at Frontier Collegiate Institute as it was revealed through answers to student questionnaires designed to draw out an expression of attitude toward various aspects of student life in this modern, co-educational, residential institution.

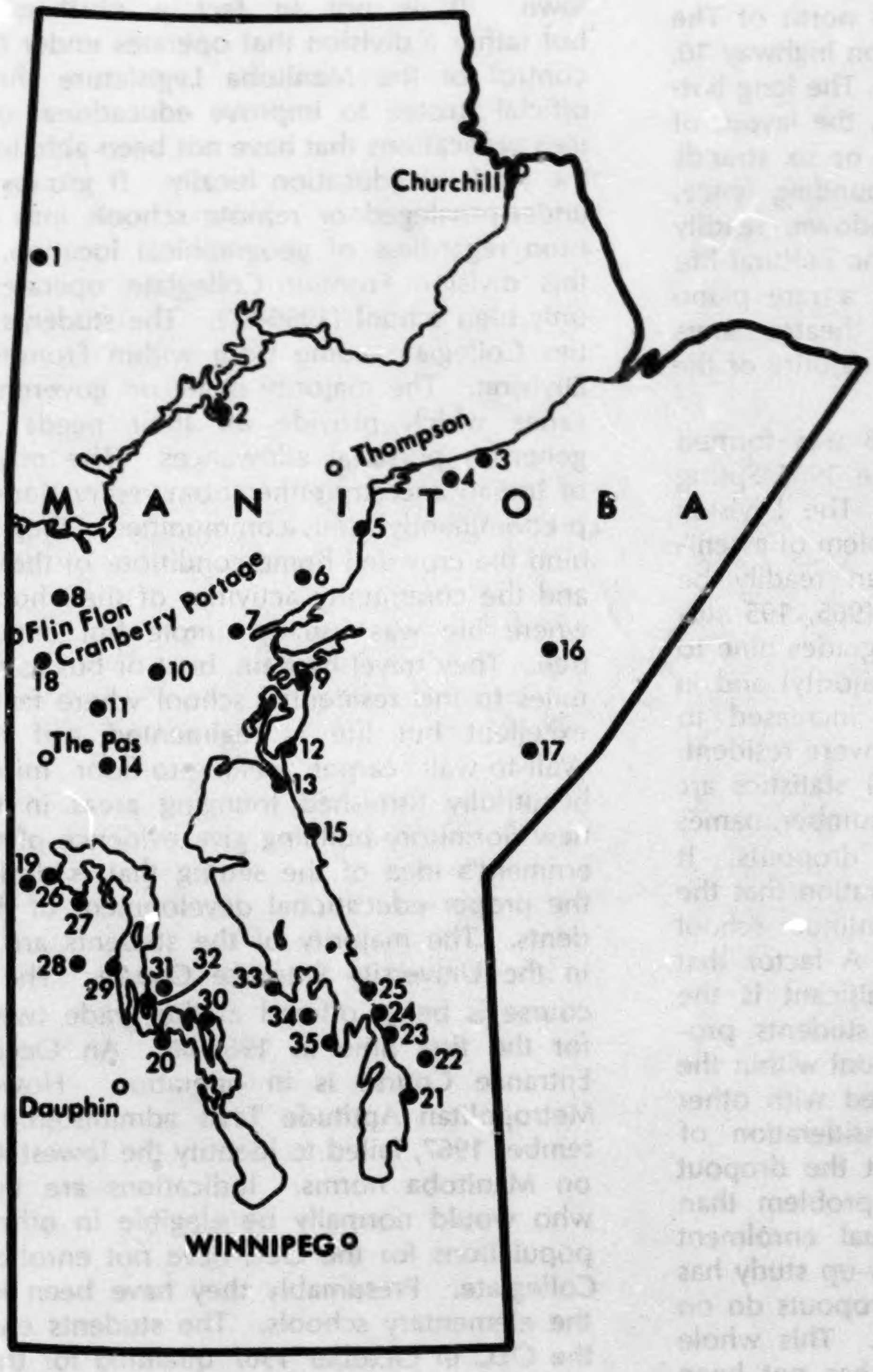
Frontier Collegiate is located in Cranberry Portage, a town of approximately 800 (top tourist season figure), situated about 55 miles north of The Pas and 35 miles south of Flin Flon on highway 10. The school site is a former radar base. The long hut-like dormitories, the massive hanger, the layout of the cafeteria but especially the four or six strands of barbed wire on top of the surrounding fence, and the gate that is locked at sundown, readily identify its historical past. There is no cultural life in the town with the exception of a rare piano recital of beginner pupils. The local theatre caters to the underdeveloped taste of the majority of the students.

Frontier School Division No. 48 was formed under Bill No. 47 enacted during the 1965 Spring session of the Manitoba Legislature. The Division was established in July 1965. The problem of assembling both staff and equipment can readily be imagined. However, in September 1965, 195 students were registered for courses in grades nine to twelve in the University Entrance (majority) and in the General Programs. Enrolment increased to 320 in September 1967 of which 293 were resident. To date no accurate (nor adequate) statistics are available from the Collegiate on the number, names and personal data regarding student dropouts. It is conceded verbally by the administration that the percentage of students who discontinue school at the Collegiate is relatively high. A factor that makes this dropout rate more significant is the probability that the percentage of students proceeding from elementary to high school within the division is relatively low as compared with other school divisions in Manitoba. Consideration of this factor leads one to surmise that the dropout rate at Frontier is a more serious problem than simple statistics based on the actual enrolment would disclose. No complete follow-up study has been done to determine what the dropouts do on terminating their studies at Frontier. This whole area of administrative responsibility has not been worked on with any degree of thoroughness necessary for a valid assessment of what the school is accomplishing.

Frontier School Division No. 48 is said to be the largest in territorial extent in Canada if not in the world. The accompanying map shows the location of schools within its jurisdiction in 1965-66. Although it is described as a northern division one can readily see that it extends much further south than what is normally considered to be "the North". The Division Office is located at Dauphin which is not usually considered to be a northern town. It is not in fact a northern division but rather a division that operates under the direct control of the Manitoba Legislature through an official trustee to improve educational opportunities in locations that have not been able to manage the work of education locally. It groups all such under-privileged or remote schools into one division regardless of geographical location. Within this division Frontier Collegiate operates as the only high school (1966-67). The students of Frontier Collegiate come from within Frontier School Division. The majority come on government bursaries which provide all their needs including generous personal allowances. The majority are of Indian ancestry either from reservations or from predominantly Metis communities. They leave behind the crowded home conditions of their families and the community activities of their home towns where life was usually simple but comparitively free. They travel by train, boat or bus as far as 375 miles to this residential school where facilities are excellent but life is regimented and restricted. Wall-to-wall carpet, ceiling-to-floor mirrors and beautifully furnished lounging areas in the girls' new dormitory building give evidence of the government's idea of the setting that is desirable for the proper educational development of these students. The majority of the students are enrolled in the University Entrance Course. The General course is being offered at the grade twelve level for the first time in 1967-68. An Occupational Entrance Course is in operation. However the Metropolitan Aptitude Tests administered in September 1967, failed to identify the lowest 4 percent on Manitoba norms. Indications are that those who would normally be elegible in other school populations for the OEC have not enrolled in the Collegiate. Presumably they have been lost from the elementary schools. The students enrolled in the OEC in October 1967 qualified for the course by reason of age but not by any valid indication of inability to learn in the academic courses.

The administrative set-up at Frontier Colleg-

# SCHOOLS IN FRONTIER SCHOOL DIVISION



LEGEND

1. BROCHET
2. SOUTH INDIAN LAKE
3. GILLAM
4. ILFORD
5. PIKWITONEI
6. THICKET PORTAGE
7. WABOWDEN
8. COLD LAKE
9. CROSS LAKE
10. WEKUSKO
11. CORMORANT
12. NORWAY HOUSE
13. WARREN'S LANDING
14. MOOSE LAKE
15. BIG BLACK RIVER
16. GOD'S LAKE NARROWS
17. ISLAND LAKE
18. CRANBERRY PORTAGE
19. BARROWS
20. CRANE RIVER
21. BAD THROAT
22. WANIPAGOW
23. LOON STRAITS
24. MATHESON ISLAND
25. PRINCESS HARBOR
26. RICE CREEK
27. PELICAN RAPIDS
28. BRIGGS SPUR
29. DUCK BAY
30. HOMEBROOK
31. MALLARD
32. SALT POINT
33. ANAMA BAY
34. NORTHLAND
35. FISHER BAY

iate places complete local authority in the Principal who attends to details of administration of all activities of the supervisory, kitchen and maintenance staffs besides the academic activities of the teaching staff. There are heads of various departments but there is no superintendent. The official trustee to whom all problems may be referred resides in Dauphin. The vice-principal of the school is expected to perform many of the functions of the principal including the chairing of the staff meetings with the principal present. The principal may substitute as full time teacher for as long as two or three weeks and during that time assume the dual but not necessarily simultaneous roles of homeroom teacher and principal at staff meetings.

The extracurricular activities of Frontier are confined for the most part to the areas of sports and social events although other clubs such as drama, camera, chess and the singing have been attempted. The physical education program extends from such activities as basketball, hockey and volleyball to interschool games with teams from Thompson, The Pas, Lynn Lake, Flin Flon and Snow Lake. The supervisory staff takes care of most of the social-recreation programs of residential life.

It was in this setting that the present study was designed and carried out from April 1967 to December 1967. Since it is the first study undertaken within the division it can not be precisely defined. The general topic of dropout was selected on the joint proposal of the official trustee of the division and of the principal of the collegiate. With the aid of a fellowship from Dome Petroleum of Calgary, the scope of the study was extended to include what other provinces of Canada and various schools in the United States are doing to solve the dropout problem among Indian and Metis students.

## Definitions of Terms

The dropout is any student who having once enrolled in Frontier Collegiate discontinues before graduation for any other reason than: 1) transfer to another high school or 2) physical injury or death.

## Limitations Of The Study

This study of the dropout problem is limited to the resident students registered at Frontier Collegiate in April 1967, and to teachers employed in the division during the year 1966-67. The findings will be limited to the answers of the student and teacher respondents, to the literature listed in the bibliography attached to the present study and to the information obtained from over 55 persons in key positions in the work of education who were personally interviewed during a six-week study tour.

## Methodology

This study will follow the method of descriptive research of the school survey type. It is primarily a status study. Because of the pioneer nature of this study, the hypotheses on which it is designed are broadly formulated:

1) that a descriptive analysis of pertinent data re students of Frontier Collegiate and teachers of Frontier School Division will disclose some factors that have affected the 1967 dropout problem at Frontier Collegiate.

2) that a review of the literature and a consideration of what is being done in selected educational institutions will indicate in broad outline what can be done to solve the dropout problem at Frontier Collegiate.

## Data

The primary data consisted of that derived from student questionnaires re: 1) school experiences 2) residential life and 3) student assessment of the situation; and from teacher questionnaires re: 1) teacher assessment of the educational situation in schools throughout the division, 2) teacher-student relationship and 3) teacher opinion re solutions to the dropout problem.

The secondary data were taken from the literature listed in the bibliography.

## Research Design And Procedure

The topic was chosen in consultation with the principal of Frontier Collegiate and the Official Trustee of the Frontier School Division No. 48. The questionaires were developed from suggestions derived from the literature and applied to the situation at Frontier Collegiate. The forms are included in addenda B and C.

The student questionnaire was personally distributed during an evening study session at Frontier Collegiate. Students were free to accept or refuse to fill in any information. They could ask any questions they wished to ask regarding any part of the questionnaire which was not clear to them. The teacher questionnaire was distributed by mail. The data were recorded and tabulated.

The study tour was undertaken in the hope that interviewing people who are actively and intelligently engaged in the work of education among Indian youth or among those with some of the same problems of adjustment to the society of the dominant majority, would yield valuable returns. Ideas may be gleaned from books, research papers and documents but there is added a living quality to such ideas when they are received from those who have carried the recommendations of research experts into the field of activity. Such was my experience throughout the tour. The interview was semi-structured on the theme question: what idea, program or activity have you found to be most successful in solving the dropout problem? A summary of the interviews will be given in Chapter VII with particular reference to four educational institutions: the Institute of American Indian Arts, Haskell Institute, Intermountain School and Youth House.

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## CHAPTER III

# FOUR COMMUNITIES WITHIN THE FRONTIER SCHOOL DIVISION No. 48

As part of the work done in preparation for this study the writer visited four communities which were thought by the Official Trustee to be representative of the various types of communities within the division. Equipped with interview outlines, and parent and dropout questionnaires, the writer embarked on a tour of Brochet, Gillam, Duck Bay and Crane River. All the above mentioned forms were soon discarded in favor of adapting an informal approach to each particular situation with the purpose of collecting as much pertinent data as possible.

Brochet, a village of 600 Indians and 20 whites, is located on Reindeer Lake north of the 58th parallel and close to the Saskatchewan-Manitoba boundary. On approaching it from the air, I was impressed by the orderly arrangement of the buildings of white origin: the church, rectory, school, teacherages, Hudson's Bay Store and weather station. The squatter huts of the villagers, clustered along the lakefront, were scarcely discernible in the deep snow of early April. The plane landed on the frozen lake to be greeted by quite a crowd of adults and children. A ski-doo from the weather station served as taxi from the plane to the teacherage.

Twenty whites, three of them teachers, lived there, isolated geographically and divided among themselves by differences of religion, philosophy of education and degree of personal maturity. Six hundred Indians, divided into a Cree camp, (the majority) and a Chipewan camp, have sustained themselves independently by their fishing and trapping up to the present time in reasonable comfort according to their standards of living. Only a very few now live on welfare. But it is predicted by those who have seen what has happened in other northern communities and see what has begun to happen in Brochet, that within five years the total population will be on welfare. The reason is: education as it is being administered. Brochet is another case of the well-intentioned white trying to impose what is most precious to him, his educational system, on a people who are neither ready for it nor able to adjust to the changes it imposes.

Before the Canadian white conscience awoke to the rights and needs of the Indian people in general, the people of Brochet carried on their industry in their own way. It was the practice of the group to literally move into the bush so that fathers could be with their families during the long months of the trapping or the fishing season. It was possible to conduct the Mission school only about four months during the year.

Then the law imposed the duty on all Indian parents to send their children to school from the ages of six to 14 (and later 16) during the September-June school year. A school was built and, as a special school, the community itself was involved in its upkeep and to some extent in its support. Finally Frontier School Division No. 48 was established and the full cost and responsibility was assumed by the government. White standards of living were applied to teacherages and school buildings. The provincial curriculum was adopted without adaptation. " Jerry and Jane" and the postman walking along paved streets, and the problem of buying eggs at a corner store were set before the Indian children of Brochet as learning situations. White teachers, inexperienced for the most part and not able to endure any length of time in this remote place, came and went, giving no sense of continuity on the one hand nor of genuine sustained interest on the other.

The effect of this system of education on Brochet is apparent to those who have eyes to see. Families stay close to the school in order that their children may attend. Fathers refuse to stay away long from their families. Consequently the produce from the trap line and the fishing nets is becoming less. The economy is in danger of collapsing. The pupils who persevere in school until the age of 16 have possibly a grade six certificate and the equivalent of grade four reading and writing skills. During the ages of 12, 13, 14, when they, in former years, had been inducted into the adult role and learned the trades of the tribe, the boys are in the "white man's school." One Indian mother complained bitterly that her white- educated son feels that the tasks associated with fishing are too menial for him. It's his mother who must do them while he, having no access to any white man's job, lazes around the camp. One Frontier Collegiate dropout had tried his luck in the white world of Cranberry Portage. His inability to earn a living and the treatment of his white boss caused him to return to Brochet to learn to live again among his own people and to reject white standards of living.

Such is Brochet. Was the Frontier dropout really a dropout? And if so will we discover the reason in Frontier, or at Brochet, or in the minds of the directors of education far removed from either situations both geographically and intellectually?

While Brochet was thought to be remote and comparatively untouched by white standards of living, Duck Bay and Gillam were considered by the Official Trustee as being half-way along the path of integration at the time of this study.

Duck Bay is a town of 800 Metis residents and a school population of 250. It is situated on Lake Winnipegosis about 43 miles north of the town of Winnipegosis. It is accessible by road all year round. It is served by the Health Unit from Swan River. In short, Duck Bay is open to the culture of the surrounding white society. The number of families living on welfare cheques is relatively high and families being reared by unwed mothers are among these. Most of those who prefer to work must migrate to other places especially during the winter season. At the time of this study (April 1967) it was estimated that 20 families had moved to near Bowsman, Manitoba in order to be near a lumber camp there. The children who accompanied their parents were not attending school. The layout of the town seemed to indicate squatters' rights rather than town planning. There were certain signs of past prosperity in the large dilapidated hotel and the fishing house and wharf. The site is still beautiful and attractive to tourists but local practices built on misconceptions of American tastes in pleasure and money-spending are said to have destroyed a large part of the tourist business. The Catholic church is the centre of community life. Laymen are becoming more responsibly active in the management of local affairs. However, for many of the people, welfare is an accepted way of life. A meeting of the Community Development director with the staff of the school revealed that however great the ideal of the plan adopted for Duck Bay, the net result seemed to be very little accomplished (an outdoor rink built and maintained) for a great amount of government money spent ($60,000). An insidious result of such a program is a deepening in the minds of the children of the fathers engaged in the program, that it is right to accept wages without doing the job assigned, especially if it is the government that "pays the shot".

This hardly enhances the ideal of acquiring a high school diploma in order to be able to hold down a better job. The dropouts in Duck Bay were grade-age retardates who elected to join the majority in the community. They spend a few months each year in a lumber camp and after an early marriage settle into the accepted way of life.

Gillam is located on the Hudson Bay Railway at Mile 326. The Kettle Rapids Hydro Project was beginning to make changes in the total situation in April 1967. However, at the time of this study, Gillam was accessible only by train or by plane. Its population numbered about 375 of which 85 per cent were Metis. The other 15 per cent included Treaty Indians as well as a few whites. The pupil enrolment was 81 in a new two-room school and a dilapidated one-room school (built by the Hudson's Bay Company a quarter of a century ago.)

While 95 per cent of the population was Protestant (80 per cent Anglican) the centre of community activity seemed to be the General Store and the school rather than the church. At least 40 per cent of the Metis population lived on welfare. Some of their housing was deplorably fragile and completely unsatisfactory according to white standards. Many of their homes (especially those recently built by the government for Treaty Indians) were adequate. Old-timers among the whites spoke of times when the Indian or Metis' promise-to-pay was absolutely reliable. There seemed to be a strong feeling that for the majority, those times had passed. The Indian population seemed dispossessed of the ability to make a living by traditional Indian means, and lacked the will to earn their living, by white standards of work. There was a certain intolerance among the white management of the Indian reluctance to tie himself to the 8-hour-a-day, 12-month-a-year job. The net result was a cleavage between the Indian and the white population which integration in school, church or community groups, failed to remove. The white children did not play with the Indian or Metis children except in rare cases where the parents had succeeded in obtaining a financially secure position and lived among the whites. White parents denied any prejudice against Indians but asserted that they didn't want their children to pick up such things as lice, unseemly vocabulary and an acquaintance with certain ways of living that did not meet with their approval.

The Frontier Collegiate dropout in Gillam had succumbed to the lure of the "togetherness" of a weekend among his own kind. He had no idea of what his future might hold except that with a partial grade 10 standing, he could get quite a good job with the Hydro at Gillam. He realized that a high school education was desirable but he showed very little determination to continue since his marks were "not that good" anyhow.

Crane River, in comparison with Gillam and Duck Bay, was considered to be "integrated." Located north-north-east of Ste Rose du Lac and due north of Eddystone, it has good road connections to both towns and from there to any point in southern Manitoba. The population is approximately 4 per cent white, 16 per cent Treaty Indian and 80 per cent Metis. A grade 12 Frontier student from Crane River described her home town as offering nothing to youth in the way of social and recreational life or means of earning a living. She felt that there was a growing resentment among the youth against the Catholic church which had not taken on the role of leadership which its position and influence within the community seemed to warrant. The academic standards and student enthusiasm in the local school were higher than in any of the other three locations visited. This may reflect in part the effect of a more stable teaching staff. Most teachers had been on staff more than one year and some had spent as many as six years there. However the idea that recurred with increasing clarity in all interviews was that students were urged to "get out" of Crane River as soon as possible in order that the motivation for a high school diploma might be strengthened, and the success of former students might in turn motivate the younger generation to persevere in school. Crane River had no holding power over its young people and it seemed that nothing was being done to better this situation.

In conclusion and summary: the communities of Frontier School Division as represented by Brochet, Duck Bay, Gillam and Crane River vary in geographical location and certain minor features but by and large they reveal certain common factors that affect the situation at Frontier Collegiate:

1) The communities are largely Indian or Metis

2) The strongest "white" influence of the past has been the missionary and the mission school and the church.

3) The traditional mode of life rooted in a trapping and fishing economy has been eroded by the influence of many facets of white culture without resulting in a more (or equally) effective way of life.

4) The Indian and Metis populations are economically poor, financially unstable and lacking in means and (or) motivation to change their situation from within.

5) For many reasons pupils of these schools have not achieved the basic academic skills that are necessary for success in high school.

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## CHAPTER IV

# REVIEW OF THE LITERATURE

The review of the literature undertaken in preparation for this study did not disclose any record of research carried out in a situation closely resembling that of Frontier Collegiate. There was, however, abundant literature on the dropout as: 1) a teenager in a "disadvantaged" educational setting, 2) a victim of cross-cultural forces and 3) a "problem-ridden" individual who seeks escape from what he considers a hopeless situation. Outstanding were the studies done by C. K. Ray et al*, L. F. Cervantes,* S. O. Lichter et al,* and D. Schrieber et al.* These will be reviewed in some detail as having given the inspiration, and formed the pattern of thinking, for the present study.

Secondary to these but nevertheless of great interest are those carried on by: A. J. Tannebaum,** J. F. Bryde,** R. D. Strom,** and R. C. Plenty.** Other related studies read and used in the preparation of this study have been listed in the bibliography.

*Charles K. Ray et al, Alaskan Native Secondary School Dropouts, University of Alaska, 1962.

*Lucius F. Cervantes, The Dropout — Causes and Cures, Ann Arbor, The University of Michigan Press, 1963.

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**John F. Bryde, The Sioux Indian Student, Pine Ridge, Holy Rosary Mission Press, 1966.

**Robert D. Strom, The Tragic Migration: School Dropouts, Washington, National Education Association, 1964.

**Ruth C. Plenty, Reading Ability and High School Dropout, New York McGraw-Hill Co., 1960.

The Alaskan study was carried on by a research team over a two-year period with the purpose of investigating the problem of dropout among the native students in the Alaskan public schools. Their method was to personally visit three native villages which showed different degrees of "integration" with white standards of living. They tried to determine native values and motivation for education in the three selected villages. They relied heavily on information from questionnaires and from personal interviews. The following summary is given in point form for the convenience of the reader but it refers to all parts of the study.

1) Reasons given by dropouts for discontinuing school cannot be considered as indicative of the factors causing school dropouts. Personal choices are made by an individual after he has weighed the positive and the negative consequences of such a choice. In the case of a dropout it is important to know other factors not considered by the individual dropout in making his choice but which nevertheless conditioned that choice. For example: a dropout may say that academic difficulty caused him to discontinue school whereas lack of parental encouragement or his own lack of certainty regarding the relationship between the education offered by the school and his own socio-economic status, may have been more significant in his choice.

2) There is need for a better understanding of how cultural differences between teacher and student affect the learning situation.

3) Teachers, clergymen and public health department workers frequently say: "you can't believe what these (native) people tell you," or "they tell you what they think you want to hear," or "they really don't mean what they say". Such assumptions are made because of the observable contradiction between stated values and their behavior regarding the pursuit of an education. However the reasons underlying this contradiction are usually more complex. The dropout may decide to discontinue school in spite of the fact that he values a high school education.

4) If man (Indian or white) can supply his needs of livelihood and gain prestige among his fellows without adding to his skills and knowledge he will reject further educational effort. The learning experience in any society not only inculcates values and motivation appropriate to the needs of the group but also helps to develop the necessary personality and skills. "Education" resulting from the invention of writing and the division of labor as a specialized function of the school is a very narrow concept of the total idea. Yet it is within the "total idea" that the individual functions, that is, makes his free choices. Thus the socialization of the middle class child helps to develop traits that enable him to cope with the school regimen which in turn is designed to fit him to fill the needs of the middle class society. What of the children of different social strata? Achievement motivation, future time orientation and ability to delay immediate gratification are among the factors related to early socialization experiences. Such factors cannot be ignored by teachers or administrators. If they are ignored then differences in motivation and performance as judged by the norms set by the middle class child may be assumed to relate to differences in innate intellectual capacities. This assumption has no foundation in scientific studies either for the sub-culture groups in white society nor the cross-cultural groups in our western society.

5) The person who lives under a fishing-trapping economy may not have learnt the value of a school education. Schooling is acceptable only inasmuch as it does not interfere with the learning required by the economy.

6) Differences between the dropout and the stayin are not in intelligence levels nor in ethnic backgrounds. The dropout in contrast with the stayin: a) is socially isolated, b) lacks a sense of personal worth necessary for motivation, achievement and success, c) does not have a sense of belonging in school, d) is unable to command the work habits necessary to succeed, e) is caught in the cultural conflict between the expectations of the middle class white teacher and his own frequently non-verbalized value system, f) feels a personal sense of futility, g) believes that no one teacher has any personal interest in him as an individual.

7) Resident students usually accepted some regulations as necessary but objected strongly to the manner used by supervisors in enforcing them. Their principal objections were: a) A basic lack of trust on the part of the supervisors, b) a lack of privacy, c) an ignoring of the students' personal maturity and worth, d) the lack of free time.

8) Fifteen per cent of dropouts represented disciplinary problems; four per cent were expelled for consuming alcoholic beverages on campus; three per cent left because of homesickness; four per cent left because of pregnancy.

9) The major selling point for a high school education is economic advancement. But most employment in the North does not require formal education.

10) A distinct lack of communication is found between the schools and the communities from which students come to school. Parents claim that their children become alienated toward their parents' affection and way of life. To put a student in boarding school away from his parents may result in a lack of orientation in either Indian or any other civilization. Limited schooling may be preferable to the destruction of family and cultural ties

and the resultant emotional and moral instability. Teachers fail to understand the mores, values and culture of these communities and consequently set unrealistic expectations for students. Until school-community understanding is improved, little hope exists of improving the educational climate so as to prevent "fallout" — that is the dropout. The crux of the dropout problem seems to be lack of communication between the community and the school.

11) The ability to read well is closely related to the ability to assimilate concepts basic to an understanding of such subjects as literature and social studies.

12) Spelling and arithmetic calculations are easier than English vocabulary and arithmetic reasoning. The former are rote skills learned at school; the latter draw from many sources out of school and depend on concepts which have meaning only if supported by life itself. Retardation begins therefore when life experience does not meet the requirements of the school learning situation, i.e. in the intermediate grade level. By the time the student enters secondary school he is not only deficient in language skills but also lacks adequate knowledge of the basic subject area concepts. To minimize the rate of retardation and the ultimate dropout, special instructional techniques should be adopted in the teaching of English. Such techniques have been used in New York City in the teaching of English to children from homes where English is either not spoken or is spoken only as a second language.

13) The realism of the standards set by any secondary school determines in part the rate of dropout for that school. If standards are unrealistic, grading policies rigid, and demands beyond the academic level of the students, little opportunity exists for success. Students are not likely to remain in a situation which offers them only opportunity for failure. It is not that academic expectations should be lowered but rather that a realistic appraisal of abilities and backgrounds of students be made and then sound teaching methods be developed to help the students achieve at their optimum level. School curricula should be designed primarily to take into account the readiness and values of the native student population. Too frequently the teachers expect the students to do all the adjusting to the expectations of school and feel little obligation to adapt the school program to the culture of the students enrolled. Secondary school facilities must be developed which will allow every willing eighth grade graduate to obtain a high school education. This will entail: a) individualized instruction and attention to specific pupil problems, b) standards of promotion and marking developed in terms of student abilities and background, c) programs designed to establish communication between parents and the school, d) a course in occupational information, e) in-service training sessions for teachers, f) an adequate guidance program.

14) Many of the school's disciplinary actions are not understood by parents. Expulsion from school because of smoking in the dormitories, going to town without a pass, lack of punctuality and such offenses, is difficult to justify.

15) Attitudes of school personnel and students toward one another are of prime importance in the day-to-day school atmosphere.

16) In general the dropout is a malcontent unemployed who is lacking direction.

This concludes the summary of the Alaskan study. It is a very fine study focused on the native population as people with cultural values, personal feelings and educational rights. Its analysis of the causes of dropout shows an appreciation of basic human values.

The study carried on by L. F. Cervantes, professor of sociology of St. Louis University was sociological in scope. Its purpose was to investigate the social background of 300 youths half of whom were dropouts and half stayins. He used a matched sample technique in which each dropout - stayin pair was of the same age, sex, I.Q., attended the same school and had the same general socioeconomic background. Both dropout and stayin were processed with identical questions. The primary research instrument was the interview schedule. The secondary instrument was the questionnaire. A third was the Thematic Apperception Test. The field work was done by a team of three social researchers. The hypothesis indicated that the areas investigated were the family of the dropout, the friend-family system, the peer group, school experiences and the phantasy life of the dropout.

Cervantes emphasizes that although economic pressures may force the dropout into the slums, he does not originate there. He shows that the dropout situation interpenetrates the total class structure and then proceeds to investigate the question: why do American youth drop out of school? In seeking the answer he explores the family, the peer group, school experiences and the dropout himself. He allows the dropout to speak for himself. He then compares the dropout's views with those of the high school graduate having the same IQ and similar social and economic background. He makes the point that the only variable that is of decisive importance to the economic well-being of today's citizen is a high school diploma. To be without such academic accreditation is to be a social outcast. Religious, nationalisitc or racist prejudices can be overcome but not the lack of a high school education.

The following ideas represent a summary of Cervantes' study as it relates to the present study.

1) The family is of maximum importance in the development of youth. Communication is the essential element of family solidarity. The dropout is the product, generally speaking, of an inadequate family and the graduate the product of an adequate family.

2) Rootedness in the life of a community is essential for the proper development not only of an individual but also of families.

3) The home and school tend to be isolated and independent social systems in the case of the dropout but interpenetrating in the case of the graduate.

4) Reading ability vs reading inability, retardation vs non-retardation, satisfaction vs dissactisfaction, school participation vs school non-participation, parental interest vs parental lack of interest, friends at school vs no friends at school — these are the basics in the calculus of school dropout.

5) The important consideration in seeking to motivate a student to continue school is not whether any stated value of education is peripheral or basic but whether it is a value that will interest youth at all.

6) The problem of the dropout is less an academic problem than a disciplinary problem i.e. a problem of peers and positive interests.

7) In an academic institution academic values should be prestige values.

8) The dropout's self-image, role expectation and occupational orientation are markedly deficient.

9) Some school administrators, despite the fact that out in the open they have the do-good attitude and always seem willing to help, behind the scenes are just pushing the youth out. The early school-leaver is a push-out rather than a dropout.

10) Poverty is the milieu but not the cause of premature withdrawal from high school. In the majority of cases general lack of interest and academic difficulties along with pregnancy problems were the real reasons.

11) A low IQ is the intellectual milieu of the dropouts but by no means a determinant that a youth will drop out. Inadequate reading ability and self-expression and being grade-age retardates were the real reasons.

12) Participation in school activities gives the youth a role, a conversation piece, an identification, a comradeship, a support for his academic orientation, a feeling of kinship with the administrators, a sense of accomplishment, a chance of self-development and recognition.

13) The value-motivation hypothesis is not applicable to the dropout. In common with the stayin, he valued high school graduation, he saw his parents as wanting it and he saw the high school diploma as a necessary achievement for success in the world of work. Other factors such as lack of social adjustment or a sense of inadequacy or poor student-teacher relationship caused students to become dropouts.

14) The teacher has become the centre of the adolescent's dramatic life. The actualization of the student's life's chances has come to depend upon the success of his relationships with his teacher. But, despite the fact that the teacher is with the teen-ager more than anyone else, his influence is accredited by the young people as being the least of all their friends and acquaintances.

In the conclusion of his study, Cervantes recommends that the school, the family, the community as a whole, government, business, labour and volunteer groups become involved in a total effort to prevent dropout.

The study by Lichter et al was undertaken by the Scholarship and Guidance Association, a counseling agency in Chicago specializing in the treatment of the emotional and educational problems of adolescents. It was designed as a study in depth, using casework treatment as a method of observation and data collection. The study concentrated on 105 intellectually capable students who were dropouts. It emphasized the need of the potential dropout for individual attention and the importance of involving the regular classroom or subject teacher as well as the guidance teacher in any program aimed at preventing dropout.

Lichter presented teacher-student relationships not from the point of view of the student's conscious reaction but in relation to the psychologist's analysis of the process of learning. In the process of learning the psychologist holds that the teacher occupies a position of paramount importance. The student's identification with the teacher is the basic determinant of learning.

Through the case studies carried out on the 105 students participating in the research project, Lichter found that there was no set of characteristics typical of the dropouts. Each had his own unique personality. There were certain similarities, however, in their individual histories that pointed up school, family and community deficiencies. These were: 1) the dropout had unsuccessful and unhappy school experiences, 2) the family of the dropout usually reinforced these unhappy school experiences, 3) the decision to drop out was usually the final outcome of an accummulation of school problems and the belief that it was too late to correct them. In short, the root cause of dropout was emotional problems that became insurmountable in the mind of the dropout.

The study proceeded to analyze the emotional problems of the dropouts who took part in the total project. Lichter divided his recommendations under the topics: 1) what the schools can do, 2) what school agencies can do, and 3) what the community can do. Some of the educational trends which he found particularly objectionable were:

1) Learn more and learn it faster. This maxim results in upgraded curricula, increased pressure for educational achievement, heavier work load and earlier graduation. Such demands can be met by the few, but emotional readiness as well as intellectual capacity must be considered. There can be disastrous results from over-motivation.

2) Get rid of the misfits. School personnel are in the most difficult position of constantly balancing the welfare of the majority of students against the individual needs and demands of students with problems. Lichter's study demonstrated that a combination of skillful handling by school personnel and therapeutic attention by social caseworkers is effective in reducing the number of problem students. Until such students are given every opportunity to resolve their problems within the school set-up it is the school and society, not the dropout, that have failed.

Daniel Schrieber directed an extensive project on school dropout in New York City.

The core idea of this work, entitled Guidance and the School Dropout***, was that guidance, properly organized in co-ordination with the administrative program and with the activities of other specialized agencies operating through or in the school, is the most effective means of preventing dropout that the school can put into operation. Three particular aspects of this total idea were:

1) In relation to the students. The limited environment from which he comes may lessen his intelligence. But positive changes do occur at all intellectual levels and can be induced by experiences that are appropriate and evocative. The students of limited skills or experience need reassurance and acceptance but also stimulation.

2) In relation to the staff. Lines of communication must be established between the counsellor and other staff members. Responsibilities and functions of the counsellor must be defined and communicated to the entire school professional staff. The program of the guidance services must be co-ordinated with the responsibilities of the instructional staff and the pupil personnel staff which includes the school psychologist, the school social worker, the school nurse, the child accounting and the attendance worker and other special personnel. The conclusion is that the school dropout can best be assisted through the combined effort of all special services available.

3) In relation to the parents. Satisfactory parent-teacher interaction was considered essential. A liaison must be established between the home and the school. The basic premise is that attitudes and values are transferred not by example and precept but by a subtle process of "experiencing" between the youngster and the significant adults of his life. Thus the patterns of self-defeating behavior may have transferred through three generations to the student who confronts the teacher today.

A. J. Tannenbaum, in his report, synthesizes the findings of numerous studies on early school withdrawal and discusses the conclusions that can validly be drawn from them. He then proceeds to analyze: 1) the reasons for dropout, 2) the characteristics of dropouts, and 3) the role of education in solving the dropout problem. He reasserts that dropouts cannot be type-cast, that the act of school withdrawal is the symptom of varied personal and social conditions and that no single approach but rather all approaches — that of the social scientist, of the behavioral scientist and of the professional educator — combine to fill out the picture of the dorpout. He suggests that the high school diploma alone will not assure the youth who come from the socially disadvantaged subcultures an open door on the job market. Other factors form a wall between the disadvantaged and the rest of society, which cannot be penetrated by the high school diploma alone. Hence the solution of the problem of dropout must be worked out not only in the school but in society outside the school. Public attitudes must be reshaped so that society will create opportunities for an honorable and constructive place for those who are "deviant". School-and-society effort should be directed into: 1) compensatory and remedial instruction, 2) reducing the social distance between home and school, 3) intensive personal guidance, 4) vocational preparation at school, 5) provision for work-study programs, 6) vocational preparation out of school, 7) training and re-training by private industry.

J. F. Bryde focused his study on the hypothesis that the clash of Sioux Indian cultural values and white norms of behavior would have adverse effects on the personality development and educational performance of Sioux Indian students. His specific purpose was to identify possible areas of personality disturbances which hinder full scholastic

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***Daniel Schreiber, Editor, Guidance and the School Dropout, Washington, National Education Association, 1964.

10Ibid. p. 29.

performance by the Indian child in elementary school. He found that alienation from himself and others with the resultant feelings of rejection, depression and anxiety, were the psychological causes of breakdown of scholastic achievement and general social performance of Indian youth. The Indian adolescent felt himself to be a nothing. His self-image was extremely negative. His life seemed without goal or direction. Father Bryde suggested as a remedy a graded course in modern Indian psychology that would make the Indian youth aware of his historical origins in such a way that he can identify with the heroes of his race. Such a course would also teach him Indian values so as to explain his subconscious cultural drives. In addition it would show major white-American values that coincide or clash with Indian values. Finally it would aim to teach Indian youth how to adjust to and relieve the stress and conflict they experience in the school situation and to blend and integrate the best of the two cultures within himself. This course, specifically designed to promote the acculturation process, should begin from pre-school nursery classes throughout his entire school life.

Robert D. Strom attacks the competitive element in schools as being unrealistic in his discussion of the school dropout problem. He advocates that the goal of education be broadened from scholastic to personal achievement. He stresses the need for parent-teacher shared responsibility. He points up the effects of impoverished environment and of the low expectation of teachers, on the intelligence and achievement of students. He expresses the hope that some of the strengths of children from the culture of poverty would become functional in the school. He asserts that psychologically all beings need identity, "want to fulfill a purpose, to contribute, to be recognized, to be needed". He maintains that educators must work toward increased educational relevance for the less-abled.

Plenty's study proposed to compare the reading ability of dropouts with that of stayins of similar scholastic ability. Her conclusion reaffirms the findings of other research that no one characteristic can be isolated as identifying the potential dropout. In her study she shows that graduates showed better emotional and social adjustment in solving their personal problems, probably because they enjoyed higher levels of home security and greater interest shown by their families in their success.

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## CHAPTER V

## DATA FROM STUDENT QUESTIONNAIRES

Of 293 resident students enrolled at Frontier Collegiate during the time of this study 251 returned information requested on the student questionnaire forms. This information was processed. Following instructions received in consultation with the members of the Graduate Studies Committee of the University of Manitoba who were assigned to assess the thesis proposal based on the findings of this study, the writer used percentage in tabulating the results. Not all respondents answered all questions. Percentage was calculated on the total number of students participating except where otherwise indicated.

### PART A

1. Description of homes from which students came:

| | | |
|---|---|---|
| a) | having electricity | 52% |
| b) | having radio or television | 78% |
| c) | having waterworks | 16% |

2. Job opportunities at the time:

| | | |
|---|---|---|
| a) | those who could readily obtain a job | 22% |
| b) | those who would have difficulty in obtaining a job | 58% |
| c) | those who were not sure whether or not they could get a job | 6% |

3. Age of student when he first registered in school:

| | | |
|---|---|---|
| a) | five years | 10% |
| b) | six years | 46% |
| c) | seven years | 20% |
| d) | eight years | 8% |
| e) | nine or more | 2% |

4. Grade retardates:

| | | |
|---|---|---|
| a) | those who repeated one or more grades | 56% |
| b) | those who had not repeated a grade | 32% |
| c) | those who were not age-grade retardates | 22% |

5. Reasons for failing a grade in elementary school:

| | | |
|---|---|---|
| a) | poor attendance | 10% |
| b) | lack of interest | 12% |
| c) | lack of teacher encouragement | 16% |
| d) | lack of parent encouragement | 4% |
| e) | influence of friends | 2% |
| f) | poor teaching | 10% |
| g) | poor background | 6% |
| h) | laziness | 12% |

6. Student recognition of usefulness of courses in preparation for the jobs they hoped to do:

| | | |
|---|---|---|
| a) | those who think courses are helpful | 38% |
| b) | those who think courses are not helpful | 4% |
| c) | those who do not know whether courses will or will not be helpful | 46% |

7. Student opinion regarding courses that will help them most in securing a job:

| | | |
|---|---|---|
| a) | mathematics | 14% |
| b) | language | 14% |
| c) | typing | 10% |
| d) | health | 6% |
| e) | industrial arts | 10% |
| f) | science | 8% |
| g) | English | 6% |
| h) | none of these or no answer | 44% |

8. Reasons that might cause students to leave school:

| | | |
|---|---|---|
| a) | desire to help at home | 22% |
| b) | age of sixteen | 48% |
| c) | school work too difficult | 4% |
| d) | job opportunity at present | 32% |
| e) | desire to marry | 2% |
| f) | parents' influence | 4% |
| g) | difficulty with principal | 2% |
| h) | difficulty with teachers | 6% |
| i) | difficulty with supervisors | 6% |
| j) | homesickness | 12% |
| k) | family trouble | 2% |
| l) | no reason marked or given | 30% |

9. Main reason for staying in school:

| | | |
|---|---|---|
| a) | to obtain a better education than parents were able to get | 12% |
| b) | to qualify for a better job | 50% |
| c) | to please parents | 12% |
| d) | to become a teacher | 6% |
| e) | interest in study | 0% |
| f) | to obtain means of independence | 2% |
| g) | to qualify for university | 2% |

10. Extracurricular activities participated in:

| | | |
|---|---|---|
| a) | sports | 44% |
| b) | literary | 2% |
| c) | music | 6% |
| d) | fishing and hunting | 34% |
| e) | none | 38% |

11.

| | | |
|---|---|---|
| a) | Position of leadership in school (held throughout the grades) | 12% |
| b) | Employment in part time job (work experience) | 46% |

12. Student opinion of what caused teachers to be disliked:

| | | |
|---|---|---|
| a) | impression of "being mean" | 12% |
| b) | inability to explain clearly (poor teaching ability) | 10% |
| c) | conceit | 4% |
| d) | ill-humour generally | 4% |
| e) | boring | 10% |
| f) | talking about personal past instead of subject taught | 2% |
| g) | too much homework | 2% |
| h) | no opinion expressed | 56% |

13. Student opinion of what caused supervisors to be disliked:

| | | |
|---|---|---|
| a) | being unfair, too bossy, too "superior", unkind in dealing with students | 12% |
| b) | asking too many questions about family | 14% |
| c) | giving impression of disliking teenagers | 6% |
| d) | detention for "nothing" | 4% |
| e) | criticizes appearance of students | 1% |
| f) | hair pulling, mad fights | 2% |
| g) | no opinion | 25% |

14. If you were a parent and your child wanted to leave school before completing high school would you approve of his leaving?

a) yes-1%; b) no-14%; c) perhaps-2%

15. What would your parents feel if you were to quit school now?

a) approve-5%; b) disapprove-27%;
c) wouldn't care-2%; d) don't know-3%.

16. Opinion about grade to which all students should attain before quitting school:

grade six-1%; grade 8-2%; grade 10-27%
grade 11-7%; grade 12-7% university-0%.

17. Rules thought to be unreasonable:
   - a) wearing of jumpers as school uniforms by the girls .......... 15%
   - b) change of shoes and removal of coats in school ............... 13%
   - c) study periods on Sunday ....... 11%
   - d) girls and boys having meals separately .................. 11%
   - e) restriction on inviting friends on weekends .................. 10%
   - f) restriction on going home ...... 10%
   - g) restriction on going to town ... 22%
   - h) school starting too early in the morning (8:30) .............. 3%
   - i) restriction on necking .......... 5%
   - j) no particular ideas .............. 31%

## PART B

1. Do you speak an Indian language?
yes-47%; no-

2. Do your parents speak English?

| | yes | no | a little |
|---|---|---|---|
| father ......... | 51% | 2% | 10% |
| mother ........ | 33% | 23% | 7% |

3. Is Indian spoken in preference to English in your home?
yes-35% no-20%; another language-8%.

4. Attitude toward being an Indian or Metis:
   - a) in getting along with others
     - —yes it helps ................. 8%
     - —no it does not help ........ 4%
     - —it doesn't make any difference 59%
   - b) in getting a job:
     - —advantage ................. 2%
     - —disadvantage ............... 12%
     - makes no difference .......... 62%

5. If you had a problem with whom would you talk it over?
   - a) a friend ..................... 25%
   - b) the guidance teacher .......... 24%
   - c) a minister or priest ............ 22%
   - d) parents ...................... 36%
   - e) brothers or sisters ............ 15%
   - f) no one ........................ 14%

6. Subjects on school curriculum that you find most difficult or least interesting or most interesting and easy:

| Subject | difficult | easy |
|---|---|---|
| language ................ | 6% | 23% |
| reading .................. | 3% | 20% |
| arithmetic ............... | 23% | 11% |
| social studies ............ | 25% | 6% |
| science .................. | 8% | 11% |
| music ................... | 1% | 2% |
| art ...................... | 2% | 2% |
| French ................. | 4% | |

7. a) If you have difficulty with a subject do you obtain help from a teacher? Yes - 11%
   b) If not why not?
   - —too shy to ask for help ......... 28%
   - —teacher refuses to help ......... 0%
   - —other students laugh .......... 15%
   - —feeling of inferiority .......... 24%
   - —lack of ambition .............. 24%
   - —feeling that you don't care .... 14%
   - —other reasons ............... 14%

8. Students receiving prizes for:
a) sports-16%; b) academic-1%;
c) dancing-11%.

9. Do you obtain sufficient information from your guidance teacher on various job requirements? yes-34%; no-42%.

## PART C

1. Do you attend Frontier Collegiate at the same time as any of the following:
   - a) friends yes .............. 57%
   - b) brothers yes ............. 23%
   - c) sisters yes ............... 25%
   - d) no one ...................... 14%

2. Do you like residential life?
   - a) very much .................. 8%
   - b) O.K. ....................... 55%
   - c) not very much ............... 20%
   - d) not at all .................... 15%

3. What do you like most about residential life?
   - 1) getting to know "kids" from other towns ...................... 18%
   - 2) sound of a big bunch of teenagers . 17%
   - 3) modern facilities and comforts ... 11%
   - 4) time to rest especially on weekends 14%
   - 5) no need to walk far to school .. 11%

| | | |
|---|---|---|
| 6) | shows, dances and uptown on weekends | 11% |
| 7) | learning to get along with others | 12% |
| 8) | watching television | 12% |
| 9) | sports | 10% |
| 10) | absence of parents | 20% |
| 11) | good food | 10% |
| 12) | no answer | 20% |

4. What do you like least about residential life?

| | | |
|---|---|---|
| 1) | everything | 29% |
| 2) | monitors | 12% |
| 2) | detentions | 26% |
| 4) | restrictions that are never imposed at home | 16% |
| 5) | uniforms | 10% |
| 6) | early rising | 14% |
| 7) | too far from home | 12% |
| 8) | quality of food | 10% |
| 9) | lack of activities | 4% |
| 10) | unfair restriction on "necking" | 5% |

5. Are you lonesome?

| | | |
|---|---|---|
| a) | sometimes | 30% |
| b) | most of the time | 52% |
| c) | not much of the time | 15% |
| d) | never | 3% |

6. If you feel lonesome which of the following people help you?

| | | |
|---|---|---|
| a) | friends | 75% |
| b) | principal | 1% |
| c) | teachers | 1% |
| d) | supervisors | 16% |
| e) | no one | 17% |

7. Will you send your children to Frontier Collegiate?

a) yes-28%; b) perhaps-25%; c) no-16%.

8. Reason for difficulty in staying at Frontier Collegiate:

| | | |
|---|---|---|
| a) | homesick | 46% |
| b) | first experience away from home | 17% |
| c) | lack of friends | 11% |
| d) | change of food | 30% |
| e) | lack of money | 10% |
| f) | no free time | 36% |
| g) | change in kinds of ways of having fun | 20% |

9. Correspondence from parents:

| | | |
|---|---|---|
| a) | weekly | 62% |
| b) | monthly | 20% |
| c) | fortnightly | 13% |
| d) | less than monthly | 3% |
| e) | never | 1% |

10. Do you wish you would get mail more frequently from:

| | | | |
|---|---|---|---|
| a) | parents? | yes-29% | no-36% |
| b) | friends? | yes-34% | no-34% |

11. Decision of student to come to Frontier Collegiate was influenced by:

| | | |
|---|---|---|
| a) | parents | 38% |
| b) | friends | 16% |
| c) | teachers | 24% |
| d) | priest | 4% |
| e) | someone you admired | 0% |
| f) | welfare worker | 4% |
| g) | none of these | 28% |

12. If you could change rules of residential life what changes would you make?

| | | |
|---|---|---|
| a) | lights out at later hour | 20% |
| b) | curtains on dormitory windows | 15% |
| c) | free choice of roommates | 35% |
| d) | type of food | 30% |
| e) | better mattresses | 12% |
| f) | allow weekends home every two weeks | 20% |
| g) | dismiss some of the supervisors | 25% |
| h) | extend downtown privileges | 42% |
| i) | restrict detentions to serious violations of rules | 45% |
| j) | have fewer regulations | 10% |
| k) | allow freedom to go to show with friends | 9% |
| l) | allow more time for sleep | 42% |
| m) | give more privacy | 11% |
| n) | allow more free time | 55% |

Several factors have made it impossible to assess the actual number or characteristics of the dropouts of Frontier Collegiate Institute. Among these factors the physical extent of the division is the most formidable. A second is the inadequacy of the data furnished by the administration. A third is the danger of giving erroneous information based on inadequate data, for example, students under the age of sixteen who are listed as stayins may reveal stronger dropout tendencies than those who have discontinued school during the time of this study. Therefore, it is considered better to examine the data received through the questionnaires filled in by the students actually in residence to determine how the situation at Frontier as revealed by this data could promote dropout and how it can be changed to prevent dropout.

## THE SITUATION AS IT IS SEEN BY STUDENTS AND AS IT MAY BE A CAUSE FOR STUDENTS TO DISCONTINUE SCHOOL AT FRONTIER COLLEGIATE

1. Disparity between home conditions and residence conditions:

The majority of Frontier students come from homes that have electricity but no waterworks. More than half of those who responded stated that their idea of the standards of life in their homes had changed since they enjoyed the conveniences of Frontier Collegiate Institute. This may indicate that these students are beginning to think of the conveniences at Frontier as "needs" that they have a right to enjoy in common with other Canadians. The development of this sense of needs beyond the capacity of their parents to provide may motivate the students to strive to secure them on their own initiative. However if these students are condemmed to return to their home towns because of academic failure at school, social tension in white society or racial discrimination in the labor market, this exposure to better standards of living may cause sullen resentment against the alien white educators.

2. Motivation for staying in school.

For the most part the students of Frontier Collegiate were not conscious that their being Indian or Metis would make any difference to their opportunities for getting a job or their ability to get along with others. Only a minority felt that they could secure the job they wanted to get without staying in school. However a considerable number of the group said they might leave school in order to help at home. Most of them felt that a grade ten education was adequate. The majority did not see any practical use for the subjects they were studying in school in the jobs they wished to do. Of all the subjects listed, mathematics, language and industrial arts were rated as most useful. The strongest motive for staying in school was to qualify for a better job.

This data reveals that Frontier students are oriented toward northern conditions for employment. Admission to the vocational school at The Pas is generally grade ten. Many workers with whom these students are familiar such as miners, truckers, construction workers, and lumbermen are earning good money with a grade ten education or less. Employers have offered jobs to many of the students who are over sixteen but not finished grade nine. Since the strongest motive for staying in school is to secure a good job there seems little reason for staying beyond grade ten. Many who do stay are motivated by a negative desire to avoid work rather than any positive desire to improve their educational qualifications.

3. Student attitude toward their attendance at Frontier Collegiate.

Of the list proposed as persons who might have influenced students to register at Frontier, parents were most frequently marked as being most important. Teachers and friends rated next in order. Many indicated that no special influence had caused them to decide to register. To the question of whether or not they would wish to send their children to Frontier, the returns indicated a slight margin would positively do so over those who might "perhaps" do so. Most students asserted that their parents would disapprove of their quitting school at the time of this study. About half as many indicated that they would disapprove of their children discontinuing school before graduating. Most of the students received letters from parents if not weekly at least every two weeks. Parents rated significantly higher as persons to whom students would take their problems than any others of those listed.

The most significant fact that comes to light through this data is the high esteem and the close relationship that exists between students and their parents. Family ties are strong. While parents consent to send their children to Frontier Collegiate to get an education, they do so with reluctance.

4. Student difficulties in school.

The majority of students spoke an Indian language. Most of the parents could speak English with some degree of fluency. In about half of the homes an Indian language was spoken in preference to English. However language or the study of English ranked high in the list of subjects found most interesting and easy. Social studies and arithmetic ranked high in the list of subjects which caused greatest difficulties. Only a few of the students had received prizes in any field. Fewer still had held positions of leadership in student organizations. The favorite extra-curricular activity was school sports with hunting rating a close second. Literary activities drew practically no participation. The majority of students had started school at the age of six. However those who started at a later age together with those who repeated a grade in elementary school raised the number of grade-age retardates to well over the half mark.

The reasons for academic failure were ranked as follows:

a) lack of teacher encouragement
b) lack of student interest
c) laziness
d) poor teaching
e) poor attendance

The data under the above topic indicate that for many students English was a second language during the first years of their school life. Failure to win prizes may indicate the lack of competitive motive in the elementary schools from which these students came. Difficulty in social studies may easily arise from a lack of experience basic to these subjects as taught in school. Their lack of experience in classroom leadership and lack of interest in any extracurricular activity apart from sports is deplorable in consideration of the role they may be expected to take as Indian and Metis high school graduates in Indian social or political groups.

5. Student attitudes toward life at Frontier Collegiate:

The students for the most part were not enthusiastic about life at Frontier. They found it tolerable or "okay". Most of them came with friends from their hometowns. The majority felt lonesome most of the time. They stressed that homesickness was the chief reason for their finding life in residence difficult. Lack of free time, change in food, and change in kinds of ways of having fun were ranked next in that order as being reasons for discontent in general. In any difficulty on campus most students would confide in friends rather than in any adult available for any form of counselling.

The open-end questions regarding teachers were particularly significant because they were free expressions of student opinion. They rated what caused them to dislike teachers as follows:

1. They looked mean.
2. They were boring.
3. They were poor teachers.
4. They were conceited, grouchy or self-centred.

Regarding supervisors, students rated the following as causing their dislike:

1. They ask too much about one's family.
2. They don't seem to like teenagers.
3. They give detention for nothing.
4. They don't care about anything but the rules.
5. They are mean, rough, critical and unkind.
6. They take advantage of their superior position.

Most of the students thought that many of the rules of residence were reasonable. However in order of objectionable rules they listed the following:

1. Girls must wear uniforms to school.
2. Students must change shoes and remove coats on going into school.
3. Restrictions are imposed on going to town, on necking and on going home on weekends.
4. School starts at 8:30 a.m.
5. Supervised study periods are held on Sunday evenings.
6. Boys and girls are separated for cafeteria meals.
7. Detention is given for the infraction of minor rules.

## CHAPTER VI

# DATA FROM TEACHER QUESTIONNAIRES

Of 116 teachers listed on the official record of teachers employed in the Frontier School Division No. 48, 103 in 26 schools were contacted either by mail or personally by the writer. Teachers were asked to feel free to either fill in the questionnaire in whole or in part, either individually or in groups. They were not asked to fill in their names or addresses unless they wished to receive a report on the findings of the questionnaires. Thirty-eight questionnaires were returned. These may represent the views of the majority of the teachers in the Division. They probably represent the considered opinions of those who were most seriously involved in the work of teaching throughout the Division.

The following is the summary of data received from the teacher questionnaires and used in the forming of conclusions and recommendations found in Chapter VIII. The questions used are as follows and the responses are shown as percentages:

1. Why did you apply for a teaching position in the Frontier School Division?

| | Choices according to importance 1 | 2 | 3 |
|---|---|---|---|
| a) attractive salary schedule | 8% | 15% | 3% |
| d) love of the North | 15% | 5% | 15% |
| c) opportunity for broader experience | 28% | 12% | 12% |

| | | | |
|---|---|---|---|
| d) religious motive | 20% | 8% | 5% |
| e) interest in Indian and Metis | 15% | 12% | 10% |
| f) sense of adventure | 12% | 15% | 5% |

g) other reasons:
- to be company for his girl friend
- request from the Division office to apply
- appointment by superior of Religious order
- invitation of the parents of the community
- hometown of the teacher
- only possibility of teaching on permit
- only position available at the time of application

2. How many years have you taught school:

| | Number of years | | | | | | |
|---|---|---|---|---|---|---|---|
| | 1 | 2 | 3 | 4 | 5 | 6 | More |
| in your present school? | 51% | 20% | 8% | 3% | | 3% | 3% |
| in northern Manitoba? | 18% | 15% | 8% | 5% | 3% | 5% | 8% |
| elsewhere? (Man., Sask., England) | 15% | 5% | 8% | | 3% | 5% | 13% |

3. Do you intend to teach in your present school next year?
yes — 40%; no — 30%; no answer — 30%.

4. If you do not intend to teach in this school indicate your intention below:

| | |
|---|---|
| Teach in another school in Frontier School Division | 4% |
| Leave the teaching profession | 5% |
| Teach elsewhere in Manitoba | 15% |
| Return to university to complete degree | 3% |
| Teach in Canada outside Manitoba | 3% |

5. Do you think that teachers in Frontier School Division would benefit by special courses in Indian-Metis education:

| | yes | no |
|---|---|---|
| a) at the graduate level | 28% | 12% |
| b) at the under-graduate level | 20% | 15% |
| c) in Teacher Training College | 53% | 15% |
| d) in in-service courses given within the Division | 80% | 0% |

6. What courses do you suggest would be of benefit to a teacher in Frontier School Division?

| | yes | no |
|---|---|---|
| a) courses in Indian culture and history | 63% | 12% |
| b) the teaching of remedial courses in basic skills | 68% | 3% |
| c) courses in curriculum adaptation in classroom practice | 74% | 0% |
| d) the psychology of acculturation or the psychology of the under-privileged socio-economic classes | 58% | 8% |
| e) special methods in developing the basic skills among Indian and Metis students | 75% | 0% |
| f) ethnic groups and their basic rights in Manitoba schools | 10% | 25% |
| g) practice teaching in Indian schools | 45% | 5% |

7. List the dropout students from your class during 1965-66. Many schools in the Division do not carry grades for students beyond the dropout age Therefore not all schools submitted lists. In all twenty-nine dropout students were listed. The data will be given in actual numbers of students.

| | Indian | Metis | White |
|---|---|---|---|
| Ethnic Origin: | 10 | 18 | 1 |

Grade at time of discontinuing:

| | | | | | | |
|---|---|---|---|---|---|---|
| Grade | 3 | 4 | 5 | 6 | 7 | 8 |
| Number of students | 1 | 3 | 4 | 6 | 7 | 8 |

Reasons for discontinuing school given by student:

| | Frequency |
|---|---|
| 1) to help at home by working | 9 |
| 2) pregnancy and (or) marriage | 4 |
| 3) no reason | 4 |
| 4) lack of interest | 3 |
| 5) dissatisfaction with school or teacher | 3 |
| 6) discouragement | 1 |
| 7) difficulty in getting place to board | 1 |
| 8) father's decision to teach boy to fish | 1 |
| 9) truancy | 1 |
| 10) deafness | 1 |
| 11) illness | 1 |

Reasons for discontinuing school in the opinion of teachers:

| | |
|---|---|
| 1) Age—too old for students in same grade | 5 |
| 2) lack of interest in school | 4 |
| 3) good student—would have continued if she could have | 3 |
| 4) laziness, poor attitude | 3 |
| 5) lack of ability | 1 |
| 6) parental indifference | 1 |
| 7) absenteeism | 1 |
| 8) no ambition, lives for the present only | 1 |
| 10) no opinion expressed | 9 |

8. Consider the following problems as causes of dropouts and number them in order of importance if you consider "yes" as an answer.

| | yes—in order of importance | | | | No |
|---|---|---|---|---|---|
| | 1 | 2 | 3 | 4 | |
| a) Lack of Motivation due to: | | | | | |
| Indifference of parents .. | 43% | 20% | 20% | 17% | 0% |
| Indifference of students . | 32% | 31% | 32% | 5% | 0% |
| Effect of social welfare ..... | 9% | 26% | 15% | 12% | 38% |
| Influence of brothers and sisters ...... | 8% | 8% | 24% | 30% | 30% |

Other reasons given by teachers:

- Lack of knowledge of opportunities
- Poor student-teacher relationship.
- School has nothing to offer from the students' point of view. Some of the courses seem ridiculous.
- Lack of understanding and consideration on the part of the teacher.
- Lack of proper clothing.

One teacher wrote, "Most of our dropouts are students who go to fish-camp or on the trap-line with their parents. It is not a matter of parental indifference but rather of the improbability or impossibility of running two homes at the same time that is, one on the trap-line and one close to school. When parents go fishing and trapping so do the children."

b) Extreme academic difficulty due to:

| | Yes | No |
|---|---|---|
| Lack of native mental ability | 25% | 40% |
| Weak background in subjects | 78% | 0% |
| Lack of basic skills ........ | 70% | 0% |
| Second language in the home | 59% | 18% |

Other reasons given by the teachers:

- Large yearly teacher turnover
- English used only in classroom
- No parental encouragement to work.
- Different mentality from that of the white middle class philosophy on which curriculum is founded.

| c) Cultural pressures due to: | Yes | No |
|---|---|---|
| Unacceptable practices among the adults (sex, drink, etc.) | 73% | 10% |
| Fear of entering the white man's world ............. | 38% | 28% |
| Resentment toward white education ............... | 23% | 45% |

Comments offered by teachers:-

- The pupils have no fear of entering the white man's world if given the proper chance.
- Not fear of entering the white man's world but resentment against the white man.
- Inability of teachers to effectively relate all subjects to the experience of the students. This inability could be substantially diminished by use of visual aids, for example, film strips, movies.

d) Lack of appeal in the present educational program in:

| | Yes | No |
|---|---|---|
| language ............. | 43% | 23% |
| reading ............... | 43% | 35% |
| arithmetic | 8% | 43% |
| science ............... | 18% | 43% |
| social studies .......... | 43% | 28% |
| music .................. | 18% | 28% |
| art .................. | 10% | 40% |

Comments offered by teachers:

- Many subject areas covered by the curriculum are completely out of the pupils' experience range.
- When students are out of age-group, I think most subject material is lacking in appeal.

e) Lack of school facilities, equipment etc. ..Yes—35% No—43%

9. What subjects or areas do you find most difficult to teach to Indian or Metis pupils because of lack of pupil response?

| Subject Area | Rating according to difficulty (1 - most difficult) | | | |
|---|---|---|---|---|
| | 1 | 2 | 3 | 4 |
| English ........... | 40% | 18% | 10% | 3% |
| Social Studies ... | 12% | 3% | 18% | 12% |
| Science ........ | 0% | 0% | 5% | 8% |
| Reading .......... | 2% | 35% | 8% | 5% |
| Spelling .......... | 0% | 0% | 18% | 5% |

Handicraft, art and music were not offered in most schools.

Comments offered by teachers:

- The "new mathematics" is too removed from the pupils' way of life
- Theirs is a spoken history, handed down from generation to generation; ours is a written history.
- The oral English program is very important.

— The dramatization of stories is very appealing to them.

— They love spoken poetry because they have a great sense of rhythm.

10. What subjects or areas do you find easiest to teach to Indian or Metis pupils because of pupil ability or interest?

Rating according to degree of ease (1 most easy)

| | 1 | 2 | 3 | 4 |
|---|---|---|---|---|
| English | 0% | 0% | 3% | 5% |
| Social Studies | 8% | 8% | 3% | 5% |
| Science | 15% | 13% | 5% | 13% |
| Reading | 0% | 8% | 5% | 0% |
| Spelling | 13% | 3% | 8% | 5% |
| Handicraft | 8% | 10% | 5% | 3% |
| Art | 20% | 10% | 10% | 3% |
| Music | 10% | 3% | 5% | 0% |

Comments offered by teachers:

— Pupils live close to nature. They are interested in the laws of nature. They want to learn all about modern space science.

— The pupils are skilled in the use of their hands. They have an inborn aptitude for handicraft and for art.

— The pupils have a good sense of ryhthm. Music is part of their home life and their social life.

— Typing is interesting to these students. They can see what they are achieving. There is no homework and hence no sense of drudgery.

11. As aids to teaching what use have you made of:

| | films | filmstrips | television | radio |
|---|---|---|---|---|
| Regular Use | 8% | 3% | 0% | 5% |
| Occasional Use | 20% | 12% | 12% | 10% |
| Infrequent Use | 5% | 3% | 0% | 0% |
| No Use | 43% | 48% | 58% | 1% |

Obviously where there is no hydro there is very limited possibility of using any of the aids mentioned in (11.

12. How would you characterize the Indian and Metis reaction to these aids: great interest — 60%; moderate interest — 40%; no interest — 0%.

13. How would you rate the benefit of such aids as teaching devices among Indian and Metis pupils?
very great — 30%; great — 38%; questionable 3%; no observable benefit — 0%.

14. Do you think that Indian Metis pupils in Northern schools should meet the same curriculum requirements for promotion as the pupils elsewhere in Manitoba?

| | Yes | No |
|---|---|---|
| in English | 56% | 30% |
| in social studies | 33% | 40% |
| in mathematics | 68% | 8% |
| in science | 50% | 23% |

Teachers who advocated the same curriculum requirements for Indian and Metis students as for other Manitoba students usually stressed the fact that ours is a competitive society and the lack of the same standard in English would be detrimental to the students' chances of integrating into white society.

15. Have you any suggestions re curriculum changes that might help Indian and Metis dropouts (potential or actual) to be stayins?

— Give them intensive vocational guidance services.

— Show the student what and how well he is achieving. Immediate benefits of a course to the student, should be stressed.

— Organize course content in all areas so that it is closely related to the students' culture, way of life and future job possibilities.

— Color a true picture of Indian history.

— No particular change in mathematics or in science is needed because these courses deal with basic concepts with which all students should be familiar.

— The curriculum in the "arts" areas should include Indian authors and history.

— The English curriculum should be changed so as to place emphasis on the oral or spoken English program and reading comprehension rather than on grammar.

— In Social studies the pupils' study should be oriented toward an awareness and understanding of current events.

— Technical and industrial arts for boys and home economics for girls should be introduced early in the grades to cultivate the students' inborn aptitudes and to motivate them to remain in school.

— Subject content should be more related to the pupils' experience when he enters school and should show a gradual transition to the regular curriculum by about grade IV.

— Audiovisual aids should be used to supplement the lack of home exposure to the usual sources of mass media information and general knowledge.

- The curricula should be made more flexible so as to allow each teacher to suit the program content to the needs of the pupils.
- More use should be made of the Science Research Associates labs in English.
- The curricula of the first six years could be an intensive course of language skills, social experiences etc. By the time the students complete this, they will be more acquainted with the world outside the narrow confines of their community and will be able to keep pace with other Manitoba students in the grades from six onwards.
- In social studies and in science, a different course is required in grades 1 - 6 to provide motivation. For example the Indian and Metis students have never or rarely seen the garden flowers studied in these grades.

16. Do you think that a course in "Occupations" with emphasis on opportunities in northern communities would be of value at:

| | Yes | No |
|---|---|---|
| grades 7 and 8 ......... | 83% | 8% |
| grade 9 ................. | 58% | 5% |
| grade 10 ............... | 62% | 0% |
| grade 11 ............... | 58% | 3% |
| grade 12 ............... | 56% | 3% |

Comments offered by teachers:

- Students in grade 7 and 8 haven't the maturity to benefit from such a course but those in grades 10 - 12 should learn what skills are required for various occupations.
- Grade 7 and 8 is even too late. The area of the dropout is grade 6. Occupational information should be given at that level.
- Age rather than grade should determine the level at which students get such a course.
- Pupils' horizons should be broadened.
- This course would create interest in school studies. They would see the value of higher education in northern communities.
- This course in grades 7 and 8 might motivate students who are reluctant to leave home to go to high school.

17. Do you think that health services are adequate?
Yes — 25%; No — 43%.

Comments offered by teachers:
More child care education and more home visits are needed to promote personal cleanliness.

18. What are the reasons for poor attendance in your school?

Reason in order of frequency (1-most frequent)

| | 1 | 2 | 3 |
|---|---|---|---|
| parents keep pupils home to work ........ | 23% | 18% | 12% |
| sickness ............ | 12% | 18% | 15% |
| opportunity for part time work ......... | 0% | 0% | 3% |
| lack of sleep .......... | 12% | 18% | 12% |
| Others: | | | |
| parental indifference ... | 25% | | |
| parents move out for trapping and fishing season ................ | | | 8% |

Comment:
Three schools reported good attendance with no problems. One teacher stated that their attendance averaged 93% -97% during the past year.

19. Does your community show need for adult education in:

| | yes | no |
|---|---|---|
| — child care .............. | 70% | 12% |
| — value of academic achievement ........... | 75% | 10% |
| —occupational guidance .. | 58% | 15% |
| —educational opportunities at F. C. I. ............. | 50% | 15% |

20. Does your community have adequate local leadership among the Indian and Metis population? Yes — 40% No — 25%

Comments offered by teachers:

- There is too much mistrust and jealousy among them.
- All local government is powered by one white man.
- The leadership is mainly white. The whites run this place.

21. Is there a good community spirit shown:

| | Yes | No |
|---|---|---|
| a) in general? .......... | 45% | 30% |
| b) in organization of youth activities? ........ | 35% | 48% |
| c) in church attendance? .. | 38% | 30% |
| d) in adult meetings to discuss community problems? .. | 38% | 43% |

Comments offered by the teachers:

- In our locality adult education was being adequately provided in the above areas by the Indian Affairs Branch. It may be noted that the teacher rated community spirit in that locality positive on all points in question 20.
- The Attendance Branch will not do anything to help solve the attendance problem. We need action not letters!

— The greatest community interests are in drinking, in fighting and in having children. Food, clothing, etc. are secondary.

22. Does your community show a spirit of friendly integration between white and Metis sections of the population? Yes — 23% No — 18%
Comments offered by teachers:

— The spirit of friendliness is in direct proportion to the degree of sobriety of the two classes. When sober they are friendly.

— A small group is unfriendly.

— The people show a spirit of friendly indifference. There is no positive reaction. They seem to think, "The whites are here so let's put up with it. What else can we do?"

— No disputes or disagreements have occurred and families are intermarried.

— There is bickering among the Metis as to who is the "whitest".

— Because of the Indian and Metis way of life (drink, child neglect) they are looked down on by the whites. They are regarded as "second-class" citizens by the whites. They are "taken advantage of" by most whites.

23. Do you consider that there exists a basic set of cultural values to which Indian and Metis children respond more readily than they do to white values? Yes — 43% No — 10%

Comments offered by teachers:

— There is 1) general apathy toward work. (This is evident throughout the community.) 2) lack of foresight and little value attached to security. The prime concern is immediate material need: today's firewood and tonight's wine.

— By the time the pupils reach grades 7 and 8 their values, at least on the surface, are mainly white.

— A strong traditional sense of kinship still exists but other values are white.

— Yes. We are here to educate the Indian in the best possible way not to change him nor his cultural values.

— The values I refer to are those beliefs of the Indian in the permissive upbringing of their children. Their children do exactly as they please, for example: school attendance, late nights, etc.

— White people usually feel a need to communicate by use of words either written or spoken. Indian people are able to be in each other's company for long periods of time without even speaking yet they are quite at their ease. Perhaps Indian people do not need our means of communication.

— Due to a lack of knowledge of higher values they are satisfied with their own standards.

— Indian children admire the teacher who reflects the values of their culture in his love of and skill in hunting and fishing.

— It would be best to have Indian and Metis teachers with special teacher training to organize such a system.

— They are satisfied to live from day to day without any worry about the future. Father's way of living is good enough for the son.

— They should be educated toward our way of life.

— Study wild rice instead of wheat in grade IX science course.

— Time concept is different from that of the whites. Self-discipline is lacking.

— The valuable part of the culture has been lost. The children do not think of themselves as Indian or even Metis. They have lost their identity.

25. What part is the teacher expected to take in the community outside school hours in your locality?

Most respondents emphasized that the community did not expect nor ask them to do anything but appreciated their voluntary participation. The responses indicated actual voluntary participation.

| | Yes | No |
|---|---|---|
| —In sports activities ...... | 45% | 23% |
| —in religious activities .... | 33% | 25% |
| —in social services ...... | 33% | 23% |
| —in adult education ...... | 3% | 45% |
| —in remedial teaching ... | 33% | 35% |
| —in private tutoring ...... | 8% | 40% |

26. Free Comments.

The teacher respondents very generously and sincerely expressed their views on educational situations in which they found themselves. The following are listed in summary form.

— The greatest single factor building good teacher-student relationship necessary for successful teaching is acceptance. Students feel that they are accepted when their ideas and suggestions are considered and an explanation given when they are not acted upon.

— Promotion should be geared to levels rather than grades gradually progressing to a grade VIII promotion level of equal standards with that of other Manitoba schools.

— No learning can take place unless there is a basic feeling of security. If a child feels that he is loved and respected and that his culture and environment are accepted he will be free to explore questions and to learn. This has been our experience among the Indian and Metis children.

— The biggest hurdle to overcome is parental indifference to their children's need to learn to speak English well.

— Hydro would be most beneficial.

— Many dropouts begin family life with no idea of running a home. Perhaps a section in the Health curriculum on Home Management could be included at the grade VII and VIII level.

— One of the main reasons for the high dropout rate among Metis pupils is the lack of family structure as we know it. I refer to the number of unwed mothers who raise large families on Family Allowance cheques. Children miss paternal influence and in their teens show extreme disrespect for their mothers.

— If the Indian and Metis students are ever to achieve complete equality of education and of opportunity, some way must be found to motivate them to goals not just in the North but in other parts of Canada. Telling them about occupations is not enough. Could the Division establish a guidance library of filmstrips, films and other material? Perhaps groups of students could be taken to the vocational centre for a tour. Some way must be found to widen the horizons of opportunity.

— The type of teacher employed in many of these communities is interested in just holding down a job. He has little or no interest in Metis children and can scarcely wait to get out of the community.

— Our community is integrated by marriage and is not so much culturally different as economically deprived. The children lack real-life experiences because they never travel outside their own community. Many have never seen a farm nor a city.

The writer feels that the data from the teacher questionnaires are very important to this study because teachers are in the key positions in northern communities to assess the educational situation.

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## CHAPTER VII

# FOUR EDUCATIONAL INSTITUTIONS

The study tour extended in time from May 1, 1967 to June 15, 1967, and in territory from Ontario: Fort Frances, London, Brantford, Oswegen; to Quebec: Caughnawaga, Quebec City, Pointe Bleue; to Nova Scotia: Amherst; to U.S.A.; New York City, Muskogee, (Oklahoma), Albuquerque, (N.M.), Santa Fe, (N.M.); Brigham City, (Utah), Billings, (Montana), Aberdeen, (South Dakota).

The main purpose of the tour was to interview persons actively associated with either Indian educational programs or other programs designed to meet the needs of children from an alien culture whether that be founded on economics (the poor), nationality, race or geographical location. In the organization of the tour the writer was assisted by the Department of Indian Affairs in Ottawa, the Bureau of Indian Affairs in Washington and the College of Education at Columbia University in New York City.

An outline of the names of persons interviewed and an indication of their key-ideas or projects as they contributed to this study is given in Addendum A. These ideas have entered into the discussion leading to conclusions and recommendations given in Chapter VIII.

In this chapter a more detailed report will be given on four institutions of education as they demonstrate different but successful approaches to the solution of the problem of teaching children, similar in many respects, to the students of Frontier Collegiate Institute.

## I INTERMOUNTAIN SCHOOL, BRIGHAM CITY, UTAH.

The educational program in operation at Intermountain School reveals the full development and the continuing change of an experiment in education conducted under the direction of the U.S. Bureau of Indian Affairs for Navajo Indian students.

Intermountain School is the largest co-educational residential high school in the United States. It is located in Brigham City, fifty-five miles north of Salt Lake City. It housed 2,150 students in 1966-67, in 29 dormitories. Special school facilities included an immense swimming pool, two gymnasium-auditorium buildings, a Little Theatre building and a music department equipped with $50,000 in band equipment and a studio of 12 electric pianos. Ordinary school buildings offered modern classroom equipment and physical layout. The staff included a superintendent, principal and other administrative personnel with clearly defined but closely related duties. The guidance department was fully organized in its academic student counselling function, in its recreational program, and in its work of establishing staff-student liaison by the co-ordination of Student Council, academic staff and residential supervisory staff through the guidance department. The director of guidance was not considered an administrative official by either the staff or the students. However, both the principal of the school and the chief supervisors of residence looked on the director as the key person in the creation of the desirable school spirit so necessary for the success of the educational program which was being developed and offered at Intermountain. For this reason the director of guidance was a fully trained counsellor with a master's degree in guidance who had spent many years among Indian students and had grown in the knowledge of the Navajo culture and was aware of the Navajo students' problems, aspirations and abilities.

The staff personnel interviewed by the writer seemed impregnated with a spirit of practical dedication to the work of the school. The students were four year grade-age retardates who needed highly individualized attention in order that they might discover their own method of learning and their capacity for developing the basic skills necessary to qualify them to make their way in American society. The principal work of the staff was the development of a curriculum or educational program based on the needs of these students. Basic principles from which they worked included:

1) the grouping of students in various ways to expedite learning,
2) all instruction through firsthand experiences,
3) total, simultaneous development of each pupil, rather than one phase of development at a time,
4) pupil's need to see his own personal growth and progress.

From the outset of the educational project at Intermountain School in 1946, the administration and staff have realized that an Indian School must be integrated with the life of the Community in which it operates. Good relationship with the townspeople of Brigham City has been fostered by conferences between the City and the School officials.

In conclusion, the keynote of the educational program carried on with remarkable success at Intermountain school is understanding of student needs. This basic quality is given form both in the curricula devised and in the methods of teaching used, to motivate students toward the learning necessary for their achieving the valid aspirations they have to participate in American society according to their own free choice.

## II THE INSTITUTE OF AMERICAN INDIAN ARTS, SANTA FE, NEW MEXICO

The Institute of American Indian Arts, located at Santa Fe, New Mexico, is a national co-educational school for Indian students between the ages of 16-23 who have given evidence that they are capable of responding to the opportunities of the school. It has been in operation since 1962 and aims at a top capacity of 500 students. At the time of this study its 300 students were from 80 different tribes and 25 states stretching from Alaska to Florida. It offers an accredited high school program with arts electives and post high school vocational arts programs as preparation for college, technical schools and employment in arts vocations. The program is highly flexible; its aim is to graduate truly creative, well-adjusted persons who can achieve satisfying economic and social success in the modern world. Remedial and enrichment curricular offerings are programmed according to individual needs. Counselling is considered of major importance.

According to the acting superintendent, Mr. Howard Mackey, the aim of education at the Institute is to re-structure the Indian student's self-image and thus re-create the Indian person together with the individual personality. In this process of re-structuring, art has a therapeutic value especially as it develops a means of communication and expression in which the Indian child is no more inhibited than other children. Mr. L. H. New, the Arts director believes that many Indian students require special schools with special transitional programs tailored to assist them to successfully bridge the gap from one set of cultural values to another. In his view the Institute effects cultural integration by treating with respect the unique cultural background of its students and by building personal pride through pointing out the great qualities inherent in Indian traditions, especially in the arts.

The Arts programs, therefore, offer courses in all major fields of the arts, such as poetry and creative writing, performing arts (drama, speech and music), textile and fabric arts, painting and graphic arts, ceramic arts, jewelry and metal arts, sculpture, commercial arts, sales and display techniques. Emphasis is given to developing what is great in Indian aesthetic traditions, pride in ancestry and individual creativity. The staff is selected not only for high academic qualifications but for an unusual concern for, and faith in, young people and the process of effective personal growth. Psychological reconstruction begins the moment the student sees that he is honored for himself and as a member of a group with its own cultural heritage. His first psychological adjustment is to realize that Indian traditions can serve as a basis for personal pride when treated as a realistic springboard for new learning. In the Institute, where the staff honors personal creativity as well as the individual, the student finds that clay or music or stone or writing quickly becomes a vehicle for communication unknown to him before. He begins to care about himself, he begins to listen, he at last establishes contact with his environment and the process of personal involvement and commitment begins. This is the educational process as envisioned by the staff of the Institute not as mere idealistic theory but as the necessary foundation for the practical day-to-day operation of the school. Many of the outstanding members of the staff are themselves Indians from various tribes and regions who know the problems facing Indian youth from the inside out.

The goals of the academic staff could not be achieved without the supportive work of the residential staff. Dorm life is made acceptable to these Indian students who come from all parts of the United States by such means as: 1) kitchenettes in each dorm which can be used for breakfast and lunch in family style, 2) budget allowances for "extras", including the occasional meal at a local restaurant, 3) apartment life on limited time schedule for groups of graduate students, 4) adequate guidance staff including a full time recreation director who organizes various small-group outings and all sports activities, 5) group guidance as part of dorm life.

Students from this school have achieved high academic standards. The 1965-66 Placement Record indicated that 89 per cent of the graduates were participating in continuing education programs.

In conclusion, one can say that the Institute successfully demonstrates the educational concept of using creative arts expression as a stimulant to spur students toward goals which are socially and economically rewarding. Products of the school — paintings, sculptures, crafts, writings and concert performances — have attracted national and international attention. The staff, however, finds its keenest satisfaction in the number of young people who achieve a high level of personal confidence, and rewarding success. In an environment of understanding and intensive individual guidance and encouragement, students develop self-confidence and new goals that save them from one of the most tragic juvenile pitfalls: school dropout.

## III HASKELL INSTITUTE, LAWRENCE, KANSAS.

Haskell Institute, founded in 1884, is a coeducational residential post high school vocational and business school for American Indians. Its basic purpose is to prepare Indian youth to earn their living and to participate in the modern social and economic life of the United States. It is located at Lawrence, Kansas, the geographic centre of the United States, on approximately 320 acres of land. It is easily accessible by rail, highway and air. Its program functions in an immense complex of about 100 buildings to give up-to-date training in 24 vocations, including those in electronics and computer programming, to approximately 1,000 students (1967).

From the beginning, the staff of Haskell have recognized that economic independence is essential in the process of assimilation. The curriculum is functional and enables students to become self-supporting and to maintain a satisfactory standard of living. Every Haskell graduate possesses a definite marketable skill.

Dr. Solon G. Ayers, interviewed at the Indian Residential School in Alburquerque, worked for many years as superintendent of Haskell Institute. He believes that the more recently founded Institute of American Arts is working on the same basic principle as that which stimulates life at Haskell: the individual must create a satisfying self-image through some media of self-expression. The Institute of American Indian Art emphasizes the therapeutic value of the arts. Haskell emphasizes the therapeutic value of any work done by the individual that draws on his inner resources. This work or activity provides the means of devloping within him a sense of worth, a dignity of person. Dr. Ayers was convinced that the essenital way of overcoming the dropout problem is to awaken motivation. Identification of the pupil in what he is doing is essential. Personal growth through identification may be achieved through vocational media. This is the foundation stone of the Haskell educational program.

The Haskell Institute Catalogue provides an adequate summary of the vocational offerings of the School. The following quotations excellently sum up the points that were considered most significant in the present study:

Specific Objectives

1. To provide terminal vocational and business training which will prepare young Indian men and women to earn their own living.
2. To enrich the terminal training programs with related courses in communication skills, science, mathematics, business, and apartment living.

3. To provide those out-of-class social experiences which result in well rounded personalities.

Excerpts from a message from the Chief of the Branch of Education:

"Haskell Institute is currently and historically unique among Bureau of Indian affairs schools . . . Historically, Haskell graduates have been highly successful in securing good employment. Many graduates hold high positions in government and industry throughout the United States. This achievment has developed an esprit de corps among former Haskell students that transcends the routines of traditional school loyalty and is a strong force in Indian Education today . . . Haskell is fortunate in its location. Its nearness to the University of Kansas provides cultural advantages, and its nearness to metropolitan areas provides excellent employment opportunities for its graduates; therefore, the program at Haskell provides experiences in preparing students for metropolitan living and working conditions."

## IV YOUTH HOUSE, NEW YORK CITY, NEW YORK

Youth House is a boys' school in New York City for those juveniles involved in petty crime who are admitted to the school for longer or shorter periods according to the length of time required for court investigations and subsequent decisions to be made relative to each boy. It is not a House of Detention designed for long term educational training. It is a school where each project is completed in one session. A student receives instruction, does an assignment and receives an evaluation of his assignment within the allotted period of time spent on the educational activity whether it be in connection with formal grammar, woodwork, speech-making or a musical production.

The student population in May 1967 ranged from a low of 343 to a high of 418. The greatest number recorded for any one month was 570. The total for the year September 1965 to May 1966, was 3,626. The highest average daily population in 1966 was 388.3 in February. For this same period the ethnic distribution of the Institution was: Negro 52 per cent; white 22 per cent; Puerto Rican 23 per cent, unclassified 3 per cent.

The principal of Youth House, Dr. William P. Dorney, is a dynamic person combining that rare combination of the idealist and the pragmatist in a vibrant approach to the enormous problems of education presented by Youth House. The "P. S. 188 Annual Report 1965-1966" is at once a source book of educational statistics, professional articles on topics of educational principles in practice, and pieces of straightforward reporting on the doings of staff and students of Youth House. It merits study in all three categories but most especially on the topic of educational principle in action. The writer observed the action throughout the school, interviewed many staff members and has carefully read the Annual Report.

The following are excerpts taken from the introduction to the Annual Report on Youth House written by Dr. W. P. Dorney:

> One of the most fashionable topics for discussion among educators today is the problem of the education of the culturally deprived child. The few people trying to understand this child have given him a name — not a satisfactory name, but a name: they call him culturally deprived. What defines him is not merely an absence of money or nice clothes or good furniture or cards or food, although all these objects are relatively lacking. These children suffer from a paucity of experience. Perhaps their lives are rich with experience their teachers know nothing about. But they are growing up unequipped to live in an urban, primarily middle class, world of papers and pens, books and conversations, machines and desks and time clocks . . .
>
> Our first reaction to the term "cultural deprivation" should be one of skepticism bordering almost on rejection knowing as we do that there is no such thing as "cultural deprivation". This is to say, every child has a culture; and, moreover, he takes unmistakable evidence of his culture along with him everywhere he goes, even to school.

In another article in the same report Dr. Dorney warns:

> In the eyes of the minority, Christianity and Judaism have emphasized the role of the White Race in its saints, religious orders and in its followers. It is significant today that cracks are beginning to appear in the religious veneer of our society to change this perception . . .
>
> School and all it entails is not meeting the basic needs of these children. Curriculum, textbooks, methodology and teacher insight are not geared to the minority child. Drastic changes have taken place in all the areas mentioned but much of what has been discussed and accepted has not filtered down to where it counts— to the teacher in the classroom. Textbooks teach more than content; they teach attitudes about self and others; and the minorities are still in the minority in the textbooks. Teacher attitudes, insight and opinions are subtle in appearance but dramatic in the effect they have on children. Minority children are very perceptive of the adult world through adult feeling. These children have been hated by experts . . .

> It is time we made a concerted effort to break this chain of hate that has shackled countless numbers of young people for the past 20 years. The government is attempting to cope with the problem with its anti-poverty programs. Materialism is not enough. The youth of today are in dire need of understanding and love. Understanding, in the sense that displays of social behaviour are in reality a struggle to obtain acceptance and a sense of dignity. We have to develop programs that will give these young people the opportunity to realize their basic drives in a more positive manner. Money and program designs are definitely needed to combat the problem, but they will be of little value if the people working in the programs are not full of love. Love for the young they will be working with; love for the job they will be attempting to accomplish. We are afraid of the word love in our world today because we feel it connotes a weakness. We try to insulate our relationship to these young people with technical terms: they are our clients, our trainees, the disadvantaged; we service them, guide them, provide for them, design programs for them — but love them?
>
> Love to be effective and pervasive must eventually radiate from the inner man. This eventuality is predicted on an environment that stimulates and nurtures this emotion rather than a milieu that is abrasive of family unity, human dignity and self-worth.
>
> . . . The tree of hate will continue to bear bitter fruit until we begin to treat the unhealthy roots.

The above, coming as it does, from a man actively engaged in coping with the day-to-day problems of an Institution housing "deviant" children caught by the "law", is very significant. Dr. Dorney has either transmitted these educational principles to the members of his staff so effectively that the teachers clearly demonstrate them in teaching practice or he has attracted a group of like-minded people bent on teaching students according to their individual needs. Another member of the staff, Mrs. Fifi Rogers, has summed up these essential ingredients of learning as follows:

> So as a child might learn —
>
> —That love begins when Acceptance is present.
>
> —That Patience thrives where Tolerance exists.
>
> —That Confidence grows when Encouragement smiles.
>
> —That Apprehension shows wherever Fear abounds.
>
> —That Appreciation is an award shown by Praise.
>
> —That Recognition is given when Goals are met.
>
> —That Aggression cannot live without Hostility.
>
> —That Education is a way of overcoming Ignorance.
>
> —That Moderation is the safety valve of Indulgence.
>
> —That Discipline is a series of sound investments in Character.
>
> —That Truth is ever present where Honesty lives.
>
> —That Faith in himself and others starts with Security.
>
> —That Justice has a way of finding its foundation of Fairness.
>
> —That Forgiveness is a privilege extended to all but enjoyed by few.
>
> —That kindness is a priceless Commodity found in abundance among all peoples.
>
> —That Friendliness is a boundless Freedom offered by the world in which we live.
>
> —We learn from living.

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## CHAPTER VIII

## RECOMMENDATIONS

The information accumulated during the time of this study and that was judged by the writer to have particular relevance to the situation at Frontier Collegiate regarding the dropout problem, has been presented in the foregoing chapters. In the present chapter, repetition of what has been stated or indicated elsewhere will be avoided. An attempt will be made to assess the situation and to make recommendations for the prevention of dropout at Frontier Collegiate.

### 1. GEOGRAPHICAL LOCATION

Frontier Collegiate is located in a cultural desert from the point of view of an educator who wishes to widen the horizons of cultural experience of the students in music, drama or art. It is remote from urban centres where a variety of job opportunities can be known from daily observation and contact. It is isolated from the population from which teachers and supervisors of the desired qualifications are more readily recruited and from the Institutions of higher learning at which the staff could find opportunities for improving their qualifications.

All the schools described in the previous chapter were located in centres that gave the positive value to each of the above negative characteristics of Frontier Collegiate. Persons interviewed during the study tour invariably stressed the need of constantly exposing students to the best features of white culture, not as it may be known remotely by reading, or by audio-visual aids and teacher-telling, but as it is lived and felt and known by being in the midst of it.

*Recommendations:*

1) That Frontier Collegiate be limited to a junior high school terminating in grade nine.

2) That the primary purpose of the school should be to upgrade students academically to meet the requirements in the basic skills of English, Science, Mathematics and Geography required for the grade ten level of study in Manitoba schools.

3) That the secondary purpose of the school should be to assist the student to adjust to the discipline of living away from his family and hometown without attempting to sever family or hometown ties. For this reason, Frontier Collegiate should serve the far north and the small towns within easy travelling distance. Other similar schools should be built on a smaller scale to serve other parts of the province.

4) That for their high school education (from grades X-XII) students should be sent to the high school nearest their homes. Residential requirements should be met by either a) boarding the students in white working class homes or b) boarding students in homes in small groups (10 or 12) under the care of houseparents (preferably of the same ethnic origin as the students).

5) That if students must live at a great distance from their homes they should be boarded as in (4) but in one of the larger centres where educational opportunities are more readily available to them.

## 2. CURRICULUM ADAPTATION

The teachers of Frontier Collegiate and of the elementary schools of Frontier School Division emphasized the need for curriculum adaptation or revision particularly in the fields of English, Social Studies and even in Science and Mathematics. They urged the introduction of courses in Home Economics (child care), Shop (craftsmanship), Music and Art for which the students show genuine interest and aptitude. They asked for more audio-visual aids as necessary substitutes for their students' lack of experience basic to understanding much of what they are required to learn. They recommended in-service training to assist them to cope with their problems as teachers of Indian and Metis children in remote areas.

Students indicated that English and Social Studies were the areas of greatest difficulty. They admitted that lack of interest was one of the chief reasons why they wished to discontinue school.

In each of the four schools described in chapter VII one of the important requirements of each member of the academic staff was his willingness and abilty to adapt his course to the level of experience of his students. There was great freedom allowed to the individual subject teacher or head of a department under the supervision of the principal. On the contrary students (similar to those of Frontier Collegiate) who were integrated into the public school systems and left to cope with courses built on the learning experiences of white middle class urban students, with rare exceptions fell to the lowest level of achievement. Frequently they discontinued school because of the frustrating failure in their daily class work. Tutoring in some cases helped the few to whom it could be made available.

Recommendations:

1) That teachers be encouraged to adapt text book material and curriculum content to offset the environmental limitations of their students whether at the elementary or at the high school levels. Division supervisors or superintendents or inspectors who visit schools for the purpose of appraising the educational work being accomplished should give special attention to the effectiveness of this adaptation in holding the interest of the students and in developing the fundamental skills as tools of learning.

2) That special courses be introduced to meet the interests and develop the special student aptitudes in Home Economics, Shop, Art and Music.

3) That special courses be designed to recognize the needs of the students for remedial English and improved reading skills.

4) That the literature and social studies courses be re-organized to allow the students to learn about the legends of native peoples of North America and to study Canadian history from unbiased sources with regard to the Canadian Indian's history and his rights.

5) That there be appointed a special member (preferably an Indian or Meits) or sub-committee to the Curriculum branch to study the particular needs of the Indian and Metis students in our schools and to implement the above recommendations in schools that are predominantly Indian or Metis.

**6) That there be an audio-visual library set up in the Dauphin office or at some convenient point (perhaps The Pas) consisting of film strips, films, records and tapes, especially adapted to the particular needs of the schools within the Division including Frontier Collegiate.**

**7) That in-service sessions be organized with the specific programs offered so that new teachers may learn from the experience of those who have developed an understanding of the needs of these schools and experienced teachers can learn of new methods and teaching aids that they can adapt to their situations.**

## 3. EDUCATIONAL PRINCIPLES

There is no foundation in scientific studies to assume that Indian or Metis children are inferior in innate intellectual capacities to the white middle class children of Manitoba schools. However their performance in most subject areas is considered to be inferior. Students and teachers react to this lower level of achievement each in his own individual way. The most common experience of the Frontier Collegiate dropouts was grade-age retardation and repeated academic failures.

Characteristics of school dropouts which were investigated in other studies and summarized in chapter IV have been indicated by student respondents of Frontier Collegiate. The potential dropouts at Frontier are those students who:

a) were grade-age retardates (78%)
b) saw no "usefulness" in school subjects (4%)
c) thought they could get a job immediately (32%)
d) did not participate in school activities (38%)
e) found teachers mean, boring or inadequate (32%)
f) were homesick most of the time (46%)
g) felt inferior (24%)

Teacher respondents also gave reasons for students discontinuing school as:

a) lack of basic skills necessary for success (70%)
b) large yearly turn-over of teachers
c) cultural pressures of unacceptable practices among adults at home (73%)
d) different mentality from that of white educators.

People interviewed by the writer during the study tour gave their opinions re cause of dropout:

a) lack of adequate "self-image"
b) need for respect as a person not love as a social "outcast"
c) need for a one-to-one personal student-teacher relationship based on sympathetic understanding in the teacher and confidence in the student.

**Recommendations:**

**1) that preventive measures be taken with regard to student dropout by inculcating in teachers certain basic educational principles that will lead each teacher in his own individual way to communicate to the student his personal and professional concern with the academic, social and personal problems facing the student in his day-to-day attempt to aquire those skills necessary for success in modern Canadian society.**

**2) that the building of an adequate self-image be the key-stone around which any set of educational principles and practices be worked out.**

**3) that the standards of achievement should be based on a realistic appraisal of abilities and backgrounds of the students.**

**4) that grading policies and curricula requirements be kept flexible so that the basic skills in reading writing and simple computation may be inculcated and grade—age retardations lessened.**

**5) that the emphasis be on the teacher's adjustment to the needs of the student rather than the student's adjustment to the standards of knowledge set for urban middle class students.**

## 4. GUIDANCE

In each of the schools visited by the writer the guidance program was considered a very important factor in preventing schiol dropout if it was properly organized and allowed to function freely within the limits of its responsibilities. The director of guidance functioned in these schools as:

a) a co-ordinator of all those services designed to promote the well being of the student such as those of the health unit, Indian Affairs counsellor, social welfare worker, police, community recreational director.

b) a key non-authoritarian member of the advisory committee consisting of representatives from each of the groups within a residential school be employed to direct student activities. These include teachers, resident supervisors, kitchen staff (especially those who make up the daily menu), recreation directors.

c) a liaison person between student body and the administration.

d) a director of occupational information courses and activities.

e) a student counsellor.

f) a liaison person between parents and school.

The function of guidance was not understood nor valued by either the majority of the students or the teachers in Frontier School Division.

Recommendations:

1) that a director of guidance function within the collegiate and within the division to be the coordinating person of the activities listed in the six points given above.

2) that the guidance director be responsible for keeping such student records as may be necessary for a valid assessment of student academic and personal needs.

3) that the administration keep constantly in mind the distinct but parallel functions of the guidance director and the administrator within the school setting. These functions are distinct in nature: guidance being advisory and permissive and administration being decisive and authoritarian; but parallel in purpose: the well-being of the individual student within the school.

4) that the function of the guidance department be made clear by the administration at the outset of the school year to:

a) those agencies outside the school and staff, permitted to use school time and facilities for their work with students.

b) the teachers on the staff, the supervisors of residence and any other personnel whose work affects the well-being of the students.

c) the Office staff and those who keep official records re students.

5) that an occupational information course be organized and include field trips to supplement the lack of experience of students who have had no contact with employment situations outside their northern communities.

## 5. PARENT INVOLVEMENT

Students gave evidence through their responses in the questionnaires of the close ties they felt with their families. The majority felt that their parents would disapprove of their leaving school before graduation. Yet the parents of actual dropouts rarely objected to their children's having discontinued school. Teachers within the division and persons interviewed on the study tour felt that lack of parent encouragement was one of the causes of poor attendance at school and of subsequent dropout. Parent-teacher interaction was considered essential by educators.

In Frontier Collegiate parent-teacher interaction is rarely possible because students travel such great distances from their homes.

Recommendations:

1) that members on the Frontier Collegiate staff be given the opportunity to visit the home communities of the students and to interview parents and other community people so as to gain an understanding of student backround. Details for arranging such visits would require a certain amount of time, organization and willingness to co-operate on the part of teachers and administration. The follow-up of such a project in staff meetings to "pool" information would be very important.

2) that teachers in elementary schools throughout the division promote a good parent-teacher relationship and propagate the purpose and work of Frontier Collegiate among the parents.

3) that teachers in the division schools establish a liaison with the collegiate so that student dropouts from the collegiate could be contacted on their return to their communities on an open-door policy.

4) that the adult education programs advocated by the teachers and outlined in Chapter VI be implemented at least in part so as to actively associate parents with the school in their own interests. Such projects as these among the Indian populations of Ontario, New Brunswick, New Mexico and Oklahoma have been very successful not only in raising the level of the education of the adults but in improving the attitude of pupils towards study and towards the need of regular attendance.

## CHAPTER IX

## CONCLUSION

This study of the student dropout at Frontier Collegiate was undertaken with the specific purpose of surveying the situation in order to indicate in broad outline what could be done to prevent the increasing rate of student dropout.

Not all the material indicated in the preliminary report has been included in this final report. The data from the California Achievement and the Short Form Mental Maturity Test, confirmed what teachers and students realized: that in areas where reading skill, mastery of the English language and general knowledge were required student results fell below the norms. In Mental Ability rating, no very high (above 140) and no very low (below 60) ratings were recorded and the median was an average of eight points below the national norms. The results of the essay assignment revealed that student job aspirations varied very little on the whole from the jobs held by their fathers and mothers. It was judged by the writer that these facts were already well-known by the teachers as indicated in their questionnaire responses.

Further research is needed in each of the topics indicated in chapter VIII. But it is strongly recommended that before such research is undertaken the administration be commited to giving the necessary support, understanding, and cooperation to the research project and be prepared to examine with a certain degree of confidence the findings offered for their consideration.

The greatest preventive of dropout is the qualified teacher with the ability to approach the problem of teaching in Frontier Collegiate not with preconceived notions of "standards of excellence", but rather with the flexibility that will enable him to meet the student at his level of experience and lead him to acquire the means of preparing himself to do what he wants to do within the limits of his capabilities and to fit into his rightful place in Canadian society. No amount of equipment, no elaborate facilities, no quantity of money spent as a student-aid can substitute for such personnel. The present study in the review of the literature and in student and teacher questionnaires has directly and indirectly indicated this fact. Therefore the strongest recommendation derived from this research is: secure the qualified teacher, supervisor and administrator even if this necessitates a change in the geographical location of the school.

## ADDENDUM "A"

## OUTLINE SUMMARY OF STUDY TOUR

| *PLACE* | *PERSON* | *KEY IDEA, INTEREST, PROJECT ETC.* |
|---|---|---|
| FORT FRANCES<br>Ontario | Mr. Glen Treflen<br>Guidance<br>Indian Affairs | Integration of Indian students in provincial schools by boarding them in the homes of local working families. |
| | Mr. Gordon Ross<br>Guidance<br>F.F. High School | Placement of Indian students in suitable academic courses. |
| | Sister Mary Gerald<br>Superintendent<br>R.C. Separate Schools | "The Causes of Deceleration in Academic Achievement of Indian Children". (Research Proposal). |
| LONDON<br>Ontario | Mr. C. C. Devenish<br>Supervisory Principal<br>Carodoc Agency | Job Training Course at Mt. Elgin School. |
| | Major F. H. Burden<br>S.A. Children's Village | "Home away from home" given realistic form in cottage boarding school complex. |
| MUNCEY<br>Ontario | Mrs. Leona Hendrich<br>Chairman of Recreation Committee (Reserve) | Conference in Organizing Community Recreation, May 11, 12, 13. |
| | Mrs. Virginia Summers<br>Chief of the Oneidas | Indian people must solve their own problems. |
| | Mrs. Audry Wilson<br>Secretary of Muncey Times | Need for Indian student to "integrate" at earliest possible age for successful education. |
| BRANTFORD<br>Ontario | Canon Ken Zimmerman<br>Principal, Mohawk Residential School | Traditional style of missionary residential school. |
| OHSWEGEN<br>Ontario | Mr. J. C. Hill<br>Supervising Principal<br>Indian Affairs | Basic practical philosophy of Indian education from 20 years' experience (a Mohawk). |
| OTTAWA<br>Ontario | Mr. L. G. P. Waller<br>Chief Superintendent<br>Indian Affairs | Meeting the needs of the Indian child in elementary schools is essential in the combat against high school dropout. |
| | Father R. Voisin<br>Council of Indian and Eskimo | Co-operatives and Credit Unions for example those at Hobbema among the Blood Indians. |
| | Miss Rose Colliou<br>Superintendent Language Arts | Development of language skills is an important means of overcoming the dropout problem. |
| CAUGHNAWAGA<br>Quebec | Mr. G. Lefebre<br>Supervising Principal | Human understanding (and shared responsibility in their own development) is solid educational foundation. |
| POINTE BLEUE<br>Quebec | Mr. L. Gagne<br>Supervising Principal | No serious dropout problem — school is accepted as a "way of life." |

| | | |
|---|---|---|
| | Mr. B. Gagnon Counselor Indian Affairs | Occupational counseling is needed to bring aspiration into contact with reality. |
| AMHERST Nova Scotia | Mr. Charles Gorman Superintendent | Even a poor foster home is better than an institution. |
| | Miss Marjorie Gould Language Specialist | The system that has turned out only one trained Indian teacher is clearly not meeting the needs of the Indian (Micmac) students. |
| NEW YORK CITY New York | Dr. William P. Dorney Principal, Youth House for Boys | Institute in Reading, July 1 - August 9 at Manhattan College is geared to prevent dropout. |
| | Mr. Neil J. MacDiarmid Teacher, Youth House | After School Study Centre — volunteer pupils, 3 tutorial sessions per week. |
| | Mr. Howard Irvin Guidance, Youth | Impact guidance is a process of integration, a never-ending process dedicated to drawing all facets of the school to a harmonious point of favorable acceptance for each pupil, and by each pupil. |
| | Mr. Ed L. Grady Teacher (English) Youth House | Demonstrated practical approach to meeting student at his level when teacher is unshackled by the "system". |
| | Mr. H. Irwin Teacher, Youth House | Personal values of teacher count most. |
| | Mr. J. W. King Teacher, Youth House | Curriculum changes to assimilate new ideas in line with aspirations, attitudes and limitations of students are essential. |
| | Dr. Alan Cohen Teacher, Youth House | The three T's: teach 'em, train 'em, track 'em. |
| | Mr. Herbert Kohl Director for English Program, Centre of Urban Education | Relevancy comes before job aspiration in holding the dropout. |
| | Dr. Ruth Berken Senior staff associate Centre of Urban Education | Motivation is the key to learning. |
| | Dr. Miriam Goldberg, Psychologist, CUE | Question: Should we try to hold the dropout unless we can assure him that education will add to his chances of getting to where he wants to go. |
| | Dr. Charles Lange Professor, Teachers College, Columbia University | The comprehensive approach versus regimentation. |
| | Dr. Dorothy McGeoch Principal, Agnes Russel School | Parent-teacher co-operation can raise aspirations of potential dropout. |
| | Father Van Meeter Anglican Priest Protestant Centre | Job opportunity is the strongest motive of the stayin. |

| | | |
|---|---|---|
| | Mrs. Dorothy Jones<br>Parent-Teacher Association | Unorthodox views on: Head Start — cause of Kindergarten dropout; Higher Horizons Program was a showpiece. |
| | Mr. Felix Bendamn<br>Teacher,<br>Street Academy | The reclamation of the dropout by meeting him on his own territory — the corner hangout. |
| MUSKOGEE<br>Oklahoma | Mrs. Betty B. Hollowell<br>Education Specialist<br>Indian Affairs | Organization of Guidance Institutes for personnel in Indian Residences. |
| | Mr. Wm. A. Shipley<br>Education Specialist<br>Indian Affairs | Competition is the greatest obstacle. |
| | Mr. Daniel Killwhite<br>Director of Adult Education, Indian Affairs | The need is for widening the experience of the Indian student in White environment by direct participation. |
| | Judge Claude Garett<br>Judge, Fort Gibson | The layman's role of acceptance of the Indian as a fellow American. |
| SEQUAYAH<br>Oklahoma | Mr. Edwin Moore<br>Principal, Sequayah High School | The administrator operates to facilitate the best efforts of each of his staff. |
| | Mr. Leon Daniel<br>Music Director | Welfare, accepted as a way of life, is a cause of dropout. |
| | Mrs. Amy Robinson<br>Guidance | Interest shown in the individual creates a feeling of acceptance and so prevents dropout. |
| | Mrs. H. L. Meyers<br>English Specialist | Reading is the key to academic success. |
| ALBUQUERQUE<br>New Mexico | Dr. Solon Ayers<br>Superintendent<br>Albuquerque Indian School | Haskell Institute. |
| | Miss Mae Bratton<br>Education Specialist<br>United Pueblos Agency | Spirit of innovating daring must bring to Indian children the BEST in modern methods e.g. computer teaching. |
| | Miss Alice Touhey<br>District Health Nurse | The Public Health nurse by introducing hygienic measures, educates effectively and helps to bridge the culture gap. |
| | Mr. H. A. Wall<br>Superintendent of Indian Education,<br>Indian Affairs | Fringe benefits like lunches, tutoring, spending allowance, etc. should be made available to Indian students in Public schools. |
| | Mr. A. F. Lincoln<br>Employment Assistance<br>Indian Affairs | Public Speaking as a required course is essential to the Indian student. |
| | Mr. John W. Tippeconnic<br>Indian Principal<br>Canoncito School | Patience, understanding and slow progress spell success. The example of his life: he got an education and he stuck to his job. |
| | Mr. Jack White<br>Head of Guidance<br>Albuquerque Indian School | Organization for co-ordination of student activities is essential in the Guidance Department. |

| | | |
|---|---|---|
| SANTA FE New Mexico | Mr. Howard Mackey<br>Acting Superintendent<br>Institute of American Indian Arts | The therapeutic power of the arts as media of free expression to develop an adequate self-image in Indian youth. |
| | Mrs. Sally Peters<br>Teacher, I.A.I.A. | Need for adaptation of curriculum to Indian cultural background. |
| | Mr. Lloyd New<br>Head of Art Department<br>I.A.I.A. | Philosophy: Identification through art is the most important element in education of Indian youth. |
| | Mr. Charles S. Owens<br>Director of Indian Education, State Board of Education | The essential need is a GOOD teacher: he will adapt any text or curriculum to the need and level of his pupils as a matter of course in the business of teaching. |
| | Mr. A. Purley<br>Assistant Director of Indian Education | Teachers must consider the Indian child not as an Indian but as a pupil with a problem that requires understanding in order that his education is real. |
| | Mr. Roy Jamieson<br>Principal, Laguna School | The larger school unit at the elementary level is necessary. |
| BRIGHAM CITY Utah | Dr. Wilma Victor<br>Superintendent<br>Intermountain School | Need to co-ordinate all agencies working with or for Indian people. |
| | Mr. Lawrence W. Capps<br>Principal,<br>Intermountain School | The academic curriculum is built on the assessed needs of the students—four year grade-age retardates. |
| | Mr. C. Dick<br>Guidance<br>Intermountain School | The co-ordination of guidance services in their broadest sense is the keynote of success of this school. |
| | Mr. G. Simpson<br>Teacher (Social Studies)<br>Intermountain School | Co-ordination of student government guidance and administration in the organization of residential life. |
| | Mrs. R. Davis<br>Music Instructor | Music provides outlet for self-expression. |
| BILLINGS Montana | Mr. James D. Crawford<br>Community Services Specialist | Neighborhood Youth Program. |
| | Mr. Stanley Phillips<br>Counselor | Upward bound. |
| ABERDEEN South Dakota | Miss Mary Mitchell<br>Education Specialist<br>Indian Affairs | Government grants for college. |
| | Mrs. Rose Gerber<br>Education Specialist<br>Indian Affairs | Head start program is needed. |
| | Mr. Lester Keller<br>Community Services | Guidance workshops a necessary activity to work out program to bridge the gap between home and school. |
| | Mrs. Melvin Giffre<br>Secretary<br>Indian Affairs | Young poised Indian Woman. |

ADDENDUM "B"

## QUESTIONNAIRE FOR ALL STUDENTS NOW IN ATTENDANCE AT SCHOOL IN FRONTIER COLLEGIATE

NAME ....................................................................................................

ADDRESS .................................................................... AGE ..................

PLACE OF BIRTH ........................................................... BIRTHDAY ..............
day/month/year

1. Check the items in the list below that you have in your home:
   Electricity ........ Radio ........ Television ........ Waterworks ........

2. If you left school now would you be able to get a job right away? Yes ...... No ......

3. How old were you when you started school? ..............................................

4. Did you repeat a grade? Yes ...... No ...... Which one(s) ..............................

5. Why did you fail a grade? Check the list given below.
   1) poor attendance ........
   2) no encouragement from teacher ........
   from parents ........
   3) influence of friends ........
   4) poor background in subjects ........
   5) illness ........
   6) lack of interest in school ........
   7) poor teaching ...... .
   8) laziness ........
   9) other ........

6. Do you think the courses you are taking in school will help you in the job you hope to do?
   Yes ...... No ...... Don't know ...... Very little ...... Very much ......

7. Explain what courses will help you most ..................................................

8. Which of the following reasons for leaving school would apply to you at the present time? Please check those that apply.
   You could help with work at home ..................................................
   You are sixteen ......
   School work is very hard ........
   You wish to join the Services ........
   You want to begin to earn money ........
   You wish to get married ........
   You are having trouble with the principal ..................................................
   You are having trouble with your teachers ..................................................
   You are having trouble with your supervisor ..................................................
   You are homesick ........,

Other reasons ..............................................................................................

9. What is your MAIN reason for staying in school? Explain ..............................

..............................................................................................................

10. What activities do you take part in outside of school hours? (check x for yes)

Basketball ...... Volleyball ...... Hockey ...... Soccer ......

School paper ...... Year Book ...... Drama ...... Music ......

Fishing ...... Hunting ...... Other ........................................

12. Are you in a position of leadership in the school? (check x for yes)

Member of Student Council .............. Athletic Council ..........................

Team Captain ........................... Editor of the Year Book or Paper ..........

Other ........................................................................................................

13. Have you ever worked at a part time job?

During summer holidays? Yes ........ No ........

On the weekends? Yes ........ No ........

After school? Yes ........ No ........

14. In general do you like your teachers? (check one)

Very much ........ Not much ........ Not at all ........ Yes ........

15. Explain what you like about the teacher you like most (without using name)

..............................................................................................................

16. Do you like your supervisors? Check one.

Very much ........ Not much ........ Not at all ........ Yes ........

17. Explain what you like about the supervisor you like most (without using name)

..............................................................................................................

18. Explain what you dislike about the teacher you like least

..............................................................................................................

19. Explain what you dislike about the supervisor you like least

..............................................................................................................

20. Do you think the school rules are reasonable? Check one.

All ........ Some ........ Few ........ None ........

21. Give an example of any rule you feel is unreasonable.

..............................................................................................................

22. What would your parents feel if you were to quit school now? Check one.

approve ........ disapprove ........ wouldn't care ........ don't know ........

23. If you were a parent and your child wanted to leave school before completing high school would you approve of his leaving?

Yes ........ No ........ Perhaps ...... Explain ................................

..........................................................................................

24. If you were thinking of quitting school would you talk it over with anyone?

Yes ........ No ........ If "yes" check the ones you would talk to.

Principal ........ Teacher ........ Friends ........ Parents ........

Guidance teacher ........ Others ............................................

25. Circle the lowest grade you think all students should complete.

1 2 3 4 5 6 7 8 9 10 11 12 U

SECTION B

1. Do you speak an Indian language? Yes ........ No ........

2. Do you speak another language other than English or an Indian language?

Yes ........ No ........ If yes what language ....................................

3. Does your father speak English? Yes ........ No ........ A little ........

4. Does your mother speak English? Yes ........ No ........ A little ........

5. Is Indian spoken in your home in preference to English? Yes ........ No ........

6. Is another language other than Indian spoken in your home in preference to English?

Yes ........ No ........ If yes what language ....................................

7. Do you feel that being an Indian or Metis helps or prevents you in getting along with other people? Check one.

Yes it helps ........ No it does not help ........ It does not make any difference ........

8. Do you feel that being an Indian or Metis is an advantage or disadvantage in trying to get a job?

Advantage ........ Disadvantage ........ Doesn't make any difference ........

Explain ..........................................................................

9. If you had a problem with whom would you talk it over?

A friend ...... Parents ........ Guidance teacher ...... Minister or priest ......

Other ...........................................................................

10. What subjects do you find most difficult to learn in school or least interesting? If more than one, mark 1, 2, 3 in order of greatest difficulty:

| SUBJECT | CHECK | REASON FOR DIFFICULTY |
|---|---|---|
| Language | ................ | .................................... |
| Reading | | .................................... |
| Arithmetic | ................ | .................................... |
| Social Studies | ................ | .................................... |
| Science | ................ | .................................... |
| Music | ................ | .................................... |
| Art | ................ | .................................... |
| French | ................ | .................................... |
| Others | ................ | .................................... |

11. What subjects do you find most interesting and easy to learn in school? If more than one, mark 1, 2, 3 in order of greatest interest.

| SUBJECT | CHECK | REASON FOR INTEREST |
|---|---|---|
| Language | ................ | .................................... |
| Reading | ................ | .................................... |
| Arithmetic | ................ | .................................... |
| Social Studies | ................ | .................................... |
| Science | ................ | .................................... |
| Music | | .................................... |
| Art | ................ | .................................... |
| French | ................ | .................................... |
| Others | ................ | .................................... |

12. If you have difficulty with a subject do you obtain help from a teacher?

Yes ........ No ........ If not why not? Check the list below.

Are you too shy to ask for help? ..........................................................

Does the teacher refuse to help you? ......................................................

Do the other students laugh at you if you ask for help? ....................................

Do you feel that you are not as smart as the other students? ..............................

Do you lack ambition or desire to do well in your school work? ............................

Is it because you just don't care? ........................................................

Any other reason? .........................................................................

13. Do you obtain enough information from your guidance teacher on different job requirements?

Yes ........ No ........

## SECTION C

1. Do you attend Frontier Collegiate Residential School at the same time as any of the following from your hometown?

Friends ...... Brother ...... Sister ...... No one ......

**2. Do you like residential life?**

**Very much ...... It is okay ...... Not very much ...... Not at all**

**3. What do you like most about life in residence?............................................**

**4. What do you like least about life in residence?............................................**

**5. Do you ever feel lonesome while at Frontier Collegiate?**

**Most of the time .... sometimes .... not much of the time .... never ....**

**6. If you do feel lonesome which of the following people help you?**

**Friends .... principal .... teachers .... supervisors .... no one ....**

**7. If you could make any changes at your boarding school, what would you change about the school or dormitory? Explain ............................................................**

**8. When you have children and they are ready to go to high school will you wish to have them come to Frontier Collegiate or to a school like Frontier?**

**Yes ...... Perhaps ...... No ...... Explain ..........................................**

**9. Did you find it difficult to stay at Frontier Collegiate when you first came because of:**

| | | |
|---|---|---|
| **Homesickness** | **Yes ........** | **No ..........** |
| **First experience away from home** | **Yes ..........** | **No ..........** |
| **Lack of friends** | **Yes ..........** | **No ..........** |
| **No free time** | **Yes ..........** | **No ..........** |
| **Change in food** | **Yes ..........** | **No ..........** |
| **Change in the kind of ways of having fun** | **Yes ..........** | **No ..........** |

**Other reason ......................................................................**

**10. About how often do your parents write to you?**

**Weekly .... Monthly .... Every two weeks .... Less than monthly .... Never ...**

**11. Was your decision to come to Frontier influenced by:**

**Parents .... Teacher .... Priest or Minister .... Person you admired ....**

ADDENDUM "C"

# QUESTIONNAIRE TO ALL TEACHERS IN FRONTIER SCHOOL DIVISION No. 48

The following questionnaire is part of a study of the problem of dropout among the Indian and Metis students in the Frontier Collegiate Institute and in the Frontier School Division. Each teacher is being asked to assist in this study by completing the following questionnaire with the assurance that the information gained here will be used only in the drawing up of general tables of factual information and in indicating opinions of teachers as a group without reference to individuals. Any information or opinion given in this questionnaire will in this way be kept confidential as to the particular source. The aim of this part of the study is to accumulate data on which a more or less "collective" teacher opinion on this topic may be discovered. Once this data is assorted the questionnaires will be destroyed. You are completely free to omit any part of the questionnaire or to work on it in a group. But if you send your name and address you will receive a copy of the findings made as a result of this questionnaire.

NAME ..........................................................................

ADDRESS (Home) ..................................................................

SCHOOL ADDRESS ..................................................................

1. Why did you apply for a teaching position in Frontier School Division?

   Salary schedule ........

   Love of the north ........

   Broader experience ........

   Religious motive ........

   Interest in Indians ........

   Dislike of urban life ........

   Sense of adventure ........

   Other ........

2. How many years have you taught school:

   In your present school? ..........................................................

   In Northern Manitoba ..........................................................

   Elsewhere ..........................................................
   (Name province or country)

3. Do you intend to teach in your present school next year? Yes ...... No ......

   If you do not intend to teach in this school indicate your intention below:

   check

   Teach in another northern school? ......

   Leave the teaching profession? ........

   Leave Canada to teach in U.S.A. ........

   Teach elsewhere in Manitoba ........

   Teach in Canada out of Manitoba ........

   In Europe? ........ Elsewhere ........

4. Do you think teachers in Frontier School Division would benefit by special courses in Indian Metis education:

   At the graduate level ........

   In teacher training college ........

   At the undergraduate level ........

   In in-service courses within the Division ........

5. What courses do you suggest would be of benefit to a teacher in Frontier School Division? (check)

Courses in Indian culture or history ........

Remedial courses in basic skills ........

Courses in curriculum adaptation in classroom practice ........

The psychology of acculturation or psychology of the under privileged socio-economic classes ...

Ethnic groups and their basic rights in Manitoba schools .........

Community development or leadership ........

Special methods in developing the basic skills among Indian and Metis students ........

Teaching of English to non-English speaking children at the Grade I level ... at other levels ...

Practice teaching in Indian schools ........

Others ....................................................................................................

6. List the dropout students from your class during the past year 1965-66 and the present year 1966-67 to the present date giving the following information:

Name ..........................................................................................................

Present Address ..........................................................................................

Ethnic origin .................... Age at present .......... Age at dropout ...........

Grade at dropout time ...... Occupation at present .......................................

Reason for discontinuing school (student's) ..................................................

Your personal judgment of the cause of dropout ...........................................

7. Consider the following problems as causes for dropouts and number them in order of importance (1, 2, 3, etc.)

Lack of motivation due to:

Indifference of parents ...... Indifference of students ........

Effect of social welfare ....... Influence of older brothers or sisters ......

Others .........................................................................................................

Extreme academic difficulty due to:

Lack of native mental ability .......

Weak background in subjects from lower grades ......

Lack of basic skills ....... Second language in home ......

Other (explain) .............................................................................................

Cultural pressures:

Example of adult population in sex, drink, etc. .......

Fear of entering the white man's world ..........................................................

Resentment toward white education ......

Lack of appeal in the present educational program in:

Language ......
Arithmetic ......
Science ......
Art ......

Reading ......
Social Studies ......
Music ......
Others ......

Lack of equipment, school facilities ..............................................................

8. What subjects or areas do you find most difficult to teach to Indian and Metis students because of student response or lack of response? If more than one subject area is indicated mark 1, 2, 3, etc. in order of most difficult to less difficult. What reason would you offer for the cause of this difficulty? Check

| SUBJECT | | REASON FOR DIFFICULTY |
|---|---|---|
| English | ................ | ................................... |
| Social | ................ | ................................... |
| Science | ................ | ................................... |
| Reading | ................ | ................................... |
| Spelling | ................ | ................................... |
| Art, handicraft | ................ | ................................... |
| Music | ................ | ................................... |
| Other | ................ | |

9. What subjects or areas do you find easiest to teach to Indian Metis pupils because of pupil ability or attitude? If more than one subject area is indicated, mark 1, 2, 3, etc. in order of degree of ease from greatest to less. What reason would you give for pupil response in these subject areas? Check

| SUBJECT | | REASON FOR RESPONSE |
|---|---|---|
| English | ................ | ................................... |
| Science | ................ | ................................... |
| Reading | ................ | ................................... |
| Spelling | ................ | ................................... |
| Art, handicraft | ................ | ................................... |
| Music | ................ | ................................... |
| Other | ................ | ................................... |

10. As aids to teaching what use have you made of: (Mark "O" for no use "R" for regular use, "P" for occasional use and "X" for infrequent use or for recreational purposes only but not for instruction)

Films ........ Filmstrips ........ Television ........ Other ........

11. How would you characterize the Indian Metis reaction to these aids:

Great interest .... Moderate interest .... No interest ....

12. How would you rate the benefit of such aids as teaching devices among Indian Metis pupils:

Very great ...... Great ...... Questionable ......

13. Do you think that Indian Metis pupils in Northern schools should meet the same curriculum requirements for promotion as the pupils in southern Manitoba in: (mark yes or no and explain )

| SUBJECT | YES or NO | EXPLANATION |
|---|---|---|
| English | .................. | ...................................... |
| Reading | .................. | ...................................... |
| Social Studies | .................. | ...................................... |
| Mathematics | .................. | ...................................... |
| Science | .................. | ...................................... |

14. Do you think that the health services are adequate among the Indian Metis people of your locality?

Answer yes or no ........................

Explain ..........................................................................

15. What are the reasons for poor attendance in your school? Check. If more than one reason is indicated mark 1, 2, 3, etc.

Sickness ...... Parents keep pupils home to work ......

Lack of incentive to achieve academically .... Lack of sleep ......

Opportunity for part time jobs in the neighborhood ......

Others ..........................................................................

16. Does your community show (indicate yes or no):

Need for adult education in:

- —child care ..........
- —value of academic achievement ..........
- —occupational guidance ..........
- —educational opportunities at Frontier Collegiate ..........

Adequate local leadership among Indian Metis population ..........

Community spirit

- —in general ..........
- —in organization of youth activities ..........................................

—in church attendance ..........

—in adult meetings to discuss community problems .........

Spirit of friendly integration between white and Indian Metis population? Explain ...........

.............................................................................................................

17. Do you consider that there exists a basic set of cultural values to which Indian Metis children respond more readily than they do to "white" values? Explain ..........................

.............................................................................................................

18. What part is the teacher expected to take in the community outside school hours?

sports activities' supervision or coaching ...............................................

religious activities ....

social service ......

adult education ......

remedial teaching ......

private tutoring ......

other ....................................

**Thank you for your co-operation in working on this questionnaire. Please feel free to comment on it as a whole or in part and to ask any questions or add any comments you think would be helpful.**

# ADDENDUM "D"

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